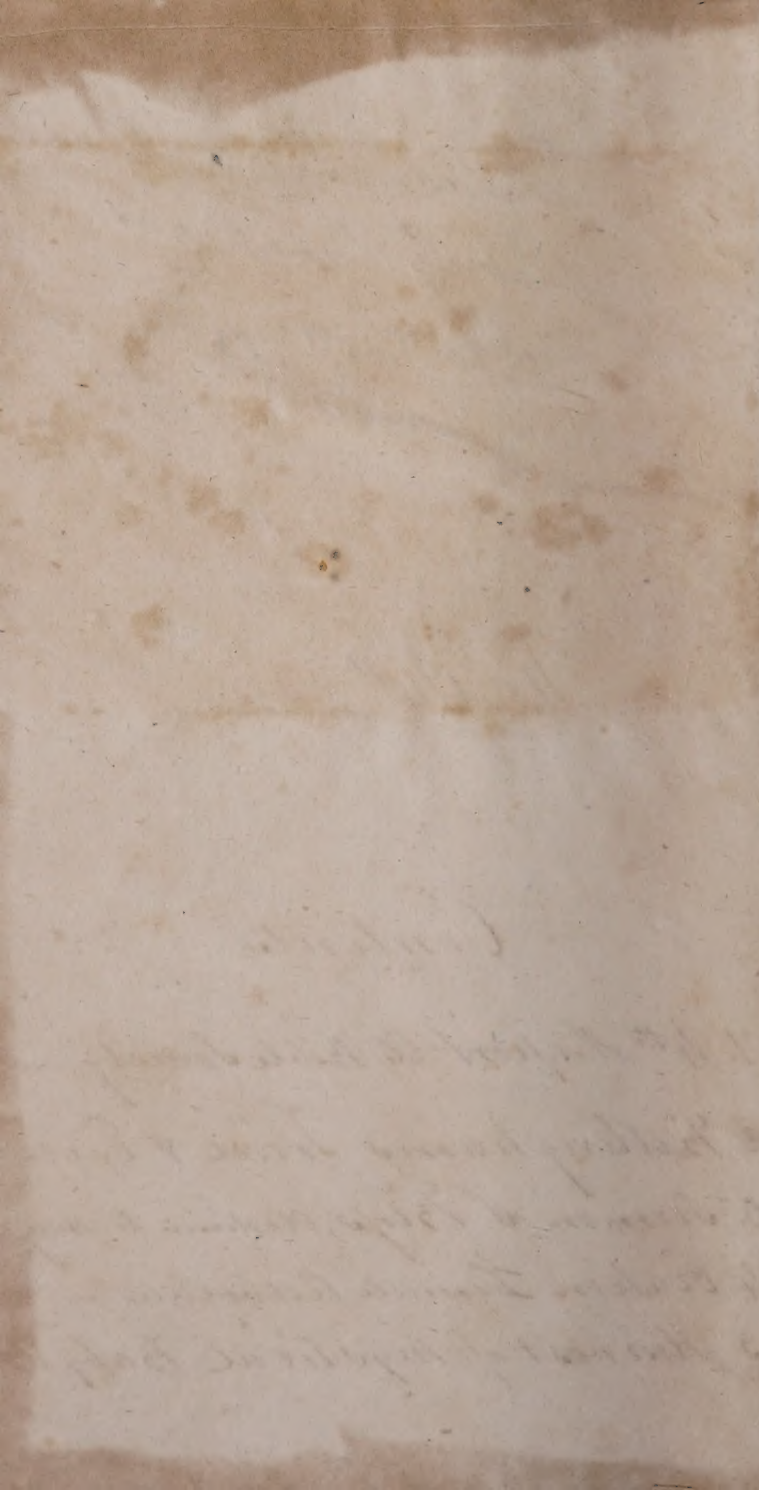
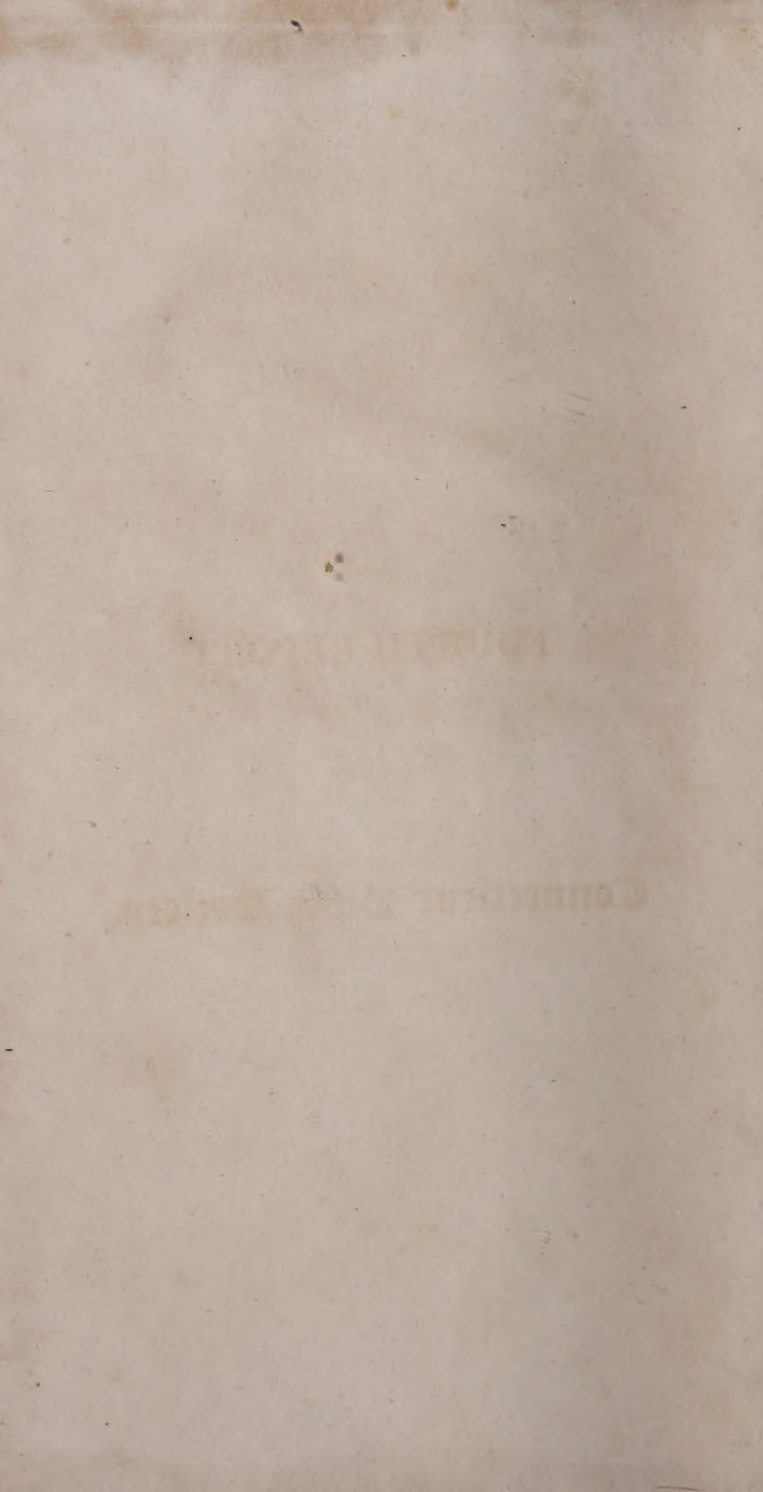


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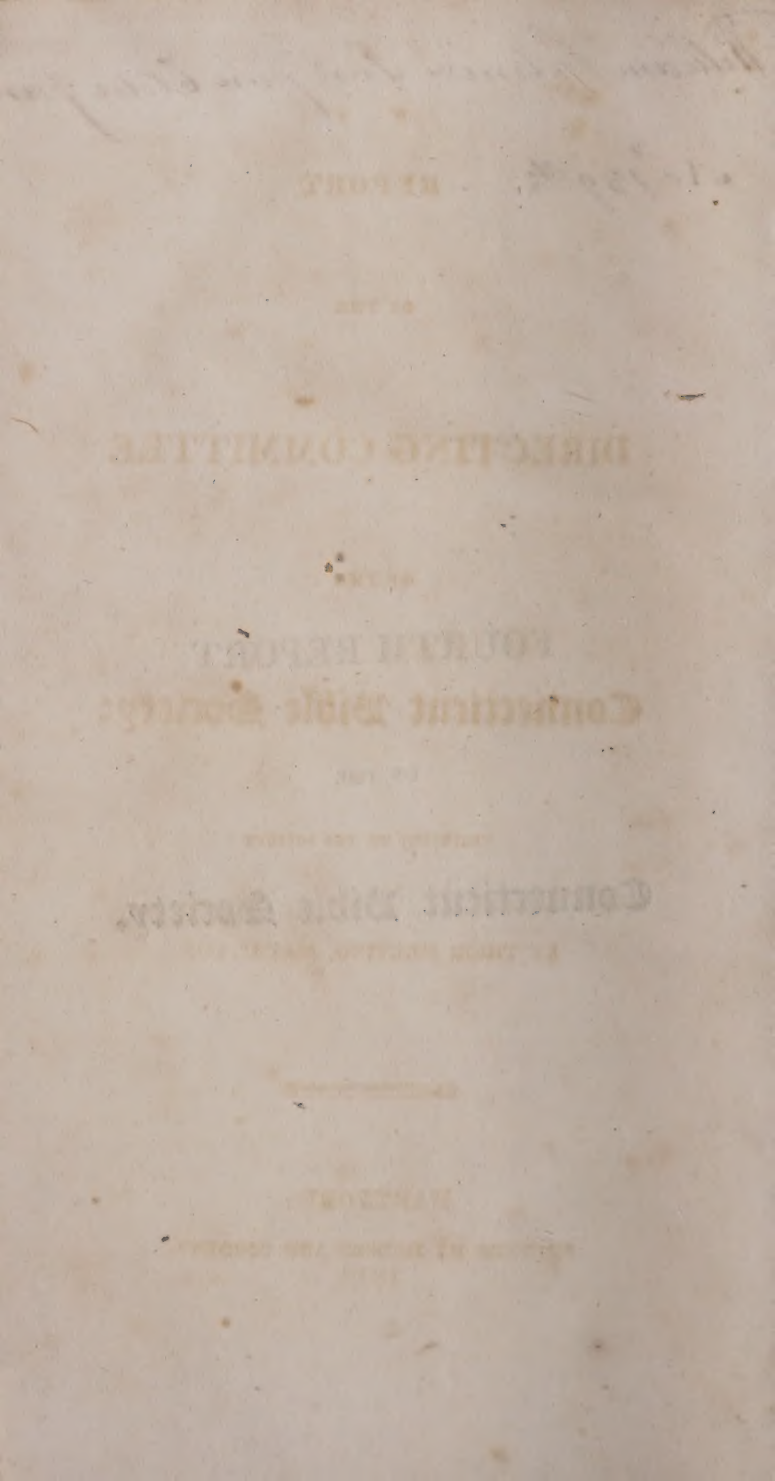


William Palmer Past from Clergman
No 139th

FOURTH REPORT

OF THE

Connecticut Bible Society.



REPORT
OF THE
DIRECTING COMMITTEE
OF THE
Connecticut Bible Society:

EXHIBITED TO THE SOCIETY

AT THEIR MEETING, MAY 13, 1813.

HARTFORD:

PRINTED BY HUDSON AND GOODWIN.
1813.

REPORT

GIFT TO

DIRECTING COMMITTEE

BERKELEY BAPTIST
DIVINITY SCHOOL

LIBRARY

BERKELEY BAPTIST
DIVINITY SCHOOL

LIBRARY

TO THE
CONNECTICUT BIBLE SOCIETY,

*The Directing Committee respectfully submit the following
REPORT:*

TO carry into effect the great objects of the society has employed the unremitting exertions of your committee.

In laying before you an account of their proceedings the past year, they have the satisfaction to state that those exertions have been attended with as great success as could be reasonably expected. Considering the infant state of the society, much has been done toward supplying the destitute with the word of eternal life. The objects of the society's beneficence in this state, so far as they have come to the knowledge of the committee or their agents, have been supplied; and the word of salvation has also been sent to many of the destitute in other states. This precious gift has been received with gratitude—the hearts of many of God's children have been refreshed, and sinners, we have reason to hope, have been brought to a sense of their guilt and danger.

Of the bibles distributed in New-Connecticut, pleasing accounts have been received, not only of their grateful reception, but that in several instances they have apparently been accompanied with the divine blessing. A missionary residing in that state makes the following remark—"In my last tour I found several persons who were supplied with bibles by Mr. Badger and myself, to be under serious impressions, and therefore grateful for the precious gift." This must afford peculiar encouragement to those by whose liberality this inestimable treasure has been sent to them.

To supply the poor of this state is considered a primary object. But the benevolence of the society will not end here. It embraces the destitute in the wilderness as well as in the city; in the various and distant parts of our land, and in other lands so far as the funds of the society will admit.

Since the last meeting of the society there have been distributed 2311 bibles. Of these, 200 have been sent to the Oneida Bible Society for distribution ; 200 to the Ohio Bible Society ; 200 to the Bible Society in Orange County, state of New-York ; 200 to the Vermont Bible Society ; 300 to Rhode Island Missionary Society : 50 to the Genesee Missionary Society ; and 387 to agents in this state.

The whole number distributed since the formation of the society is 7644.

Though great relief has been afforded to individuals, yet but little has been done toward supplying the wants of the numerous poor in the new settlements. Their constant and earnest request is for more bibles.

Your committee lament that the work of printing the holy scriptures, in the various languages of the East, should be retarded by the burning of the printing types and paper at Serampore.

God has wise designs in this event ; one of which it is conceived may be to try the faith and patience of his children, and stimulate them to new exertions. Toward repairing this loss your committee have voted to remit to them 500 Dollars. This coming within the views and objects of the society, the committee not only felt themselves authorized, but under the strongest obligations to do. By this gratuity, and the bibles which have been purchased in the course of the year, your funds are nearly exhausted, and further exertions are necessary to answer the benevolent designs of the institution. They are confident these exertions will be made by the friends of religion. The silver and gold are the Lord's ; the hearts of all men are under his control. Christian benevolence will increase in proportion as it is seen that the objects of the society are extended, and their opportunities for doing good are multiplied.

The treasurer will lay before you a statement of the funds of the society. From this statement the society will see that many generous donations have been made to the institution : and in addition to these the committee feel it their duty gratefully to notice the services of the agents of the society in the state and also of other persons, which have aided the funds of the society.

The committee congratulate the society and all the friends of Zion on the exertions which are made by the influence of bible and missionary societies in this and

other countries to distribute the holy scriptures, to translate them into various languages, and accompany them with the ministry of reconciliation. The British and Foreign Bible Society have astonished the christian world by their efforts in translating and distributing the bible. In the last year they expended more than 146,000 Dollars. Since its formation which is about nine years they have distributed more than 430,000 bibles and testaments. Their views are directed to every part of the world. That society has given birth to numerous auxiliary societies throughout Great-Britain and her dominions. Its benign influence has reached our country, and called up the attention of Christians to form similar societies. The flame of love to God and perishing souls has spread from one end of our land to the other ; excited the warmest gratitude to God for the blessing of his word, and anxious desires that all may enjoy this inestimable gift.

More than twenty Bible Societies are already instituted within the United States ; from several of these your secretary has received communications. Some of them in their infant state and without funds have requested aid. These have been furnished with bibles for gratuitous distribution, as the most eligible way in which they could be assisted, and the designs of your institution promoted.

While your committee desire to be grateful to God that the society have been able to do so much to promote his cause, it would rejoice their hearts could they have the means of doing much more. They have done as much as your funds have enabled them to do. They trust that Christian benevolence will enable the society to extend their views still further. *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?* How much more forcibly must this apply when a brother needs the word of eternal life, the guide to heavenly glory ? If those who give to supply the bodily wants of their fellow men have the promise that it shall be given to them again, how much more may they expect who give to supply their souls with that spiritual food which is necessary to their eternal welfare ?

Do Christians desire and pray for the extension of the gospel and the glory of the church ? This is one of the means which God will use to hasten on this glory. And from the liberality of the christian world to aid in this

and similar ways, have we not reason to believe the glory of the church is at hand? Surely the day dawns and the dark shadows of the night are rapidly fleeing away.

In the name of the Directing Committee,

ANDREW YATES, Clerk.

Connecticut Bible Society in account with JOSEPH ROGERS, as their Treasurer, from May 9th, 1812, to May 5th, 1813.

C.R.

[illegible]

Examined by HENRY HUDSON, }
SAMUEL PITKIN, } Auditors.

Hartford, May 5, 1813.
JOSEPH ROGERS, Treasurer.

OFFICERS OF THE SOCIETY.

His Excellency JOHN COTTON SMITH, President.

The Hon. JEDIDIAH HUNTINGTON, of N. London,	} Vice Pre- sidents.
The Rev. SAMUEL NOTT, of Franklin,	
The Rev. LYMAN BEECHER, of Litchfield,	
The Rev. SAMUEL MERWIN, of New-Haven,	

HENRY HUDSON, of Hartford, Secretary.

JOSEPH ROGERS, of Hartford, Treasurer.

His Hon. CHAUNCEY GOODRICH, of Hartford,	} Directing Committee.
SAMUEL PITKIN, Esq. of East-Hartford,	
The Rev. AMOS BASSETT, of Hebron,	
Hon. THEODORE DWIGHT, of Hartford,	
The Rev. HENRY A. ROWLAND, of Windsor,	
The Rev. CALVIN CHAPIN, of Wethersfield,	
The Rev. ANDREW YATES, of East-Hartford,	
ICHABOD L. SKINNER, Esq. of Hartford,	
The Rev. SAMUEL GOODRICH, of Berlin,	

Rev. ANDREW YATES, Clerk of the Directing Committee.
Rev. ABEL FLINT, Agent for purchasing and distributing Bibles.

ICHABOD L. SKINNER, Esq.	} Committee of Accounts.
The Rev. CALVIN CHAPIN, and	
Hon. THEODORE DWIGHT,	

Agents have been appointed in most of the towns in the State of Connecticut for soliciting and receiving subscriptions and donations.

The Rev. Messrs. CALVIN CHAPIN, ANDREW YATES, SAMUEL GOODRICH, and ICHABOD L. SKINNER, Esq. are a Committee to correspond with those Agents, with powers to appoint Agents for the above purposes, as from time to time they may find necessary.

Payments of monies, are to be made to Mr. JOSEPH ROGERS, the Treasurer. Applications for Bibles, are to be made to the Rev. ABEL FLINT.

PAYMENTS

TO THE

CONNECTICUT BIBLE SOCIETY,

From May 9, 1812, to May 5, 1813.

A		Dlls	C.			Dlls	C.
Abbot, Joseph, jun.	Ellington	3		Brockway, Rev. Diodat	Ellington	3	40
Allen, Rev. Jason,	Woodbridge	3		Bronson, Samuel,	Winchester	3	
Alling, Rev. Abraham,	Hamden	3		Brown, Asahel,	do.	3	
Andrews, Rev. Wm.	Windham	3		Buel, Jonathan,	Goshen	3	
Andrews, Timothy,	Hamden	3		Bull, Henry,	Milford	3	
Atwater, Caleb,	Wallingford	3		Bull, Jeremiah,	do.	3	
Atwater, Joshua,	do.	3		Bull, Jireh,	do.	3	
Atwater, William,	Milford	3		Bull, Marcus,	Hartford	3	
Austin, Mrs.	Woodstock	25		Bull, Lorenzo,	do.	3	
Ayer, Deacon Traverse,	Saybrook	3		Bunnel, Deacon Israel,	Cheshire	3	
H				Bunnel, Nathan,	East-Guilford	3	
Baldwin, Pomeroy,	Goshen	3		Burrows, Elder Roswel,	Groton	40	
Baldwin, Elihu,	Milford	3		Butler, John,	Hartford	1	
Baldwin, Elnathan,	do.	3		C			
Baldwin, Elnathan,	do.	3		Calhoun, John, Esq.	Cornwall	3	
Barnes, Jonathan, Esq.	Tolland	3		Camp, Samuel C.	Hartford	3	
Bartlett, Rev. Shbl. E.	Windsor	3		Cande, S. W.	Hartford	3	
Beach, John,	Goshen	3		Carrington, D. N. Esq.	Danbury	3	
Beach, John,	Hartford	3		Case, Dudley,	Canton	3	
Beecher, Benjamin,	Cheshire	3		Chamberlain, Isaac,	Sharon	3	
Beecher, David,	Goshen	3		Chapin, Aaron,	Hartford	3	
Beecher, David,	do.	3		Chapman, Simeon, jun.	Tolland	3	
Beecher, Joel,	Farmington	3		Chappel, Ezra,	New-London	5	
Belden, Rev. Joshua,	Newington	50		Cheshire, sundry persons		3	
Belden, Hezekiah, Esq.	do.	40		Church in Middlesex		10	
Benedict, Noah, B.	Woodbury	10		Clark, Rev. Saul,	East-Haven	3	
Berlin, N. Britain, sund. persons		3	25	Clark, Jonathan,	Milford	3	
Worthington, do.		11	10	Clark, Smith,	Haddam	3	
Sundry young persons		8	41	Coggeshal, Mehitabel,	Milford	3	
Bird, Jonathan,	Berlin	3		Cogswell, Dr. Mason F.	Hartford	3	
Birdsey, Ebenezer,	Cornwall	3		Colt, Christopher,	do.	3	
Blackman, Abel, B.	Danbury	3		Colton, Aaron,	do.	3	
Boardman, Benj. J.	Hartford	3		Comstock, Daniel, jun.	Danbury	3	
Boardman, Thomas D.	do.	3		Comstock, Perez,	East-Hartford	3	
Boardman, Luther,	Haddam	3		Cooke, Hon. Joseph P.	Danbury	3	
Bowers, Henry G.	Middletown	3		Cooke, Daniel, B. Esq.	do.	3	
Bozrah, sundry persons		2		Cooper, Samuel,	North-Haven	3	
Brace, Hon. Jonathan,	Hartford	3		Cowles, Rev. Giles H.	New-Con	1	
Brainard, Mrs. Elizh.	Haddam	3		Cowles, Rev. Pitkin,	Canaan	3	
Branford, sundry persons		1		Cowles, Col. Isaac,	Farmington	3	
Briggs, Nathaniel,	Woodstock	3		Crampton, Benjamin,	Hartford	3	
Bristol, Abigail,	Milford	25		Crane, Charlotte,	East-Windsor	2	
Bristol, sundry persons		8		Crowell, Daniel,	Hartford	3	

D		Dills.	C.			Dills.	C.
Davenport, Abm. Esq.	Stamford	3		Gorham, Levi,	Hamden	3	
Davenport, Ebenezer,	do.	3		Granby, sundry persons.		8	75
Davis, Moses,	Mansfield	3		sundry persons,		2	25
Day, Jeremiah,	New-Haven	3		Graves, Rev. Wm.	Woodstock	3	
Dean, Josiah,	Killingly	3		Grew, Rev. Henry,	Hartford	3	
Derby, sundry persons,		11		Griffin, Joel,	Guilford	3	
Dibble, Ezra,	Danbury	3		Griggs, Samuel,	Tolland	3	
Douglass, John, Esq.	Plainfield	5		Griswold, Mrs. Anne,	Goshen	3	
Durand, William,	Milford	3		Guilford, sundry persons,		1	50
Durham, sundry persons		2					
Dwight, Hon. Theo.	Hartford	3		H.			
Dwight, Timothy, Jr.	N. Haven	3		Haddam, sundry persons,			51
E				Hale, David Esq.	Coventry	3	
East Haddam, sundry persons		37		Hallock, Rev. Jeremiah,	Canton	3	
Eells, Samuel,	Middletown	3		Hamlin, Alanson, Esq.	Danbury	3	
Elliott, Rev. J.	East Guilford	3		Hart, Elisha,	Saybrook	40	
Ely, Rev. Alfred, Munson, Mass.		1	25	Harvey, James,	Goshen	3	
Ely, Israel,	Sharon	3		Hatch, Eleazar,	Coventry	3	
Ely, Mrs. Eunice,	do.	3		Hempsted, Josiah,	Hartford	3	
Evarts, Jer.	Charlestown Mass.	9		Hinsdale, Bissell,	Winchester	3	
Everts, Joel,	Guilford	3		Hinsdale, Deac. Amos,	Ashford	3	
Everest, Dr. Solomon,	Canton	43		Holbrook, Daniel,	Derby	3	
F				Hollister, Joseph,	Salisbury	3	
Farmington, sundry persons		84		Hocker, Bryan, Esq.	Bristol	3	
Female Charitable Society				Hooker, Mrs. Mary,	Windsor	5	
	Guilford	10		Hopkins, Daniel,	Hartford	3	
Field, Rev. David D.	Haddam	3		Hopkins, Josiah,	Cornwall	3	
Fitch, Asa,	Bozrah	3		Hopkins, Samuel,	do.	3	
Flint, Rev. Abel,	Hartford	3		Hosford, Amos, Esq.	Berlin	40	
Flint, Erastus,	do.	3		Hough, Jabez,	Bozrah	3	
Foot, Rev. John,	Cheshire	3		Hough, John,	do.	3	
Foot, David, Esq.	Danbury	3		Hubbard, Samuel,	Middletown	40	
Fowler, Joseph,	Milford	3		Hubbard, Elihu,	do.	3	
Fowler, Nathan,	Guilford	3		Humphrey, John, Esq.	Derby	3	
Fox, Washington,	Goshen	3		Humphrey, John, Jr. Esq.	do.	3	
Freeman, Luther,	Hartford	3		Humphrey, Theophilus,	Canton	3	
Friend to the society		15		Hungerford, Reub.	Winchester	3	
Friend to the society,	Cheshire	10		Huntington, Hon. Jedidiah,		3	
Friend to the do.	Middletown	4			New-London	100	
Friend to the do.	New-London	2		Huntington, Elijah,	Bozrah	3	
Frisbie, James,	Bethlem	40		Huntington, Jabez,	Norwich	3	
G				Huntington, Jonathan,	Haddam	3	
Gallaudet, Peter W.	Hartford	3		Hurlburt, Sml. jr.	Winchester	3	
Gay, Rev. Ebenezer,	Suffield	3		Hutchins, Dr. Penuel,	Killingley	3	
Gay, William, Esq.	do.	3		Hyde, Daniel,	Ellington	3	
Gilbert, Jesse,	Hamden	3		I			
Gillet, George,	Hebron	3		Ives, Enos,	Bristol	3	
Gloman, Alva,	East-Hartford	5		Ives, Lazarus,	Goshen	3	
Gold, Thomas R.	Cornwall	3		Ives, Stephen,	Cheshire	3	
Gold, Col. Benjamin,	do.	3		J.			
Goodrich, Hon. Chauncey,				Johnson, Jehiel,	Bozrah	3	
	Hartford	3		Johnson, Nathan, Esq.	Hartford	3	
Goodrich, Rev. Samuel,	Berlin	3		Johnson, Reynolds,	do.	3	
Goodwin, Mrs. Clarissa.		3		Johnson, William,	Middletown	2	
	Middletown	3		Johnson William,	do.	3	

K		Dlls. C.	P		Dlls. C.
Kellogg, Rev. Ebenezer, Vernon	3		Page, Gad, Coventry	3	
Kellogg, Samuel, do.	3		Palmer, Henry, Torrington	3	
Kimberly, Hannah, New-Haven	3		Parker, Rev. Daniel, Sharon	3	
King, Oliver, Esqr. Vernon	3		Parmelee, Dan, Durham	3	
Kingsbury, Jabez, Tolland	3		Parmelee, Joel, do.	3	
L			Perkins, Enoch, Esq. Hartford	3	
Ladies' Cent Society, Durham	28	84	Perkins, Hezekiah, Norwich	3	
do. North-Guilford	40		Perry, Rev. David L. Sharon	3	
do. Woodbridge	3		Phelps, Anson G. Hartford	3	
Lady, a young, New-Haven	2		Phelps, Benjamin, Esq. Somers	3	
do. New-London	1		Phipps, David H, Woodstock	1	
do. North-Preston	5		Pierce, John, Esq. Cornwall	3	
Langdon, Reuben, New-London	5		Pierce, Seth, do.	3	
Law, Jonathan, Esq. Hartford	3		Pitkin, Samuel, Esq. E. Hartford	40	
Leavitt, Thaddeus, Esq. Suffield	3		Pitkin, Elisha, Esq. do.	3	
Lewis, Deac. Andrew, Saybrook	3		Pitkin, George, Esq. do.	3	
Lewis, James, Derby	3		Pitkin, Mrs. Mabel, do.	3	
Loomis, Rev. Hubbel, Willington	3		Pitkin, Rev. Caleb, Milford	3	
Loomis, Irene, Coventry	3		Pitkin, Anne, do.	3	
Loomis, Lorrain, Winchester	3		Plymouth, sundry persons,	3	
Lucas, Allen, Goshen	3		Porter, Rev. Isaac, Granby	3	
Lyon, Deacon Aaron, Woodstock	3		Potter, Gen. Daniel, Plymouth	3	
M			R		
Mansfield, Rev. Richard, Derby	3		Reed, Deacon Aaron, Reading	3	
Marsh, Rev. John, Wethersfield	3		Riley, John C. Winchester	3	
Marsh, Rev. Fred. Winchester	3		Ripley, Rev. Erastus, Meriden	3	
Marvin, Curtiss P. Reading	3		Robbins, Rev. Tho. E. Windsor	3	
Mather, Sabra, Windsor	3		Robinson, Samuel, Guilford	3	
M'Call, Dyer, Franklin	3		Rockwell, Deac. Alpha, Winchester	3	
Meigs, Phinehas, East-Guilford	3		Rockwell, Jerusha, do.	3	
Merwin, Mills, Milford	3		Rogers, James, Reading	3	
Miles, Mrs. Martha, do.	3		Rogers, Mrs. Elizabeth, Hartford	3	
Milford, sundry persons	50		Rogers, Martha, do.	3	
Mills, Deac. Eben. Torrington	3		Rowland, Rev. Henry A. Windsor	3	
Mills, Julia, Hartford	3		Rudd, Samuel, Norwich	3	
Miner, Seth, Junr. Woodbury	3		S		
Mitchel, Walter, Esq. Hartford	40		Sacket, Benjamin, Warren	3	
Mitchel, Jotham, Meriden	50		Sacket, Homer, do.	3	
M'Lean, Alexander, Vernon	3		Sage, Sybil, Middletown	25	
Morse, Rev. Asahel, Fairfield	3		Sanford, Lemuel, Esq. Reading	3	
N			Saybrook, sundry persons	3	
Newberry, Hon. Roger, Windsor	5		Scarborough, Godfrey, Suffield	3	
N. Connecticut, sundry persons	3		Scarborough, Jared, Hartford	3	
New-London, do.	25		Scott, Dr. John, Bozrah	3	
North, Dr. Joseph, Cornwall	3		Sherwood, Bradford, Cornwall	3	
Norton, Abraham, Goshen	3		Skiff, Joseph, Windham	3	
Norton, Deacon Samuel, do.	3		Smith, Hon. Nathl. Woodbury	20	
Norton, Deacon Samuel, do.	3		Smith General David, Plymouth	6	
Norton, Lewis, M. do.	3		Smith, Rev. David, Durham	6	
Norton, Lewis, M. do.	3		Smith, Rev. Daniel, Stamford	3	
Norton, Lot, Esq. Salisbury	3		Smith, Jedediah, Glastenbury	3	
Nott, Rev. Samuel, Franklin	3		Smith, John, 2d. Montville	3	
Noyes, Rev. Matthew, Branford	3		Smith, Levi, Derby	3	
			Smith, Nathan, Hebron	3	

LIFE MEMBERS.

HIS Excellency John C. Smith,	Sharon	Thomas Hubbard,	-	Middletown
Hon. Jedediah Huntington,	N. London	Joseph Kingsbury,	-	Ellington
Ezekiel Williams, Esq.	Wethersfield	John R. Wankinson,	-	Middletown
Mrs. Ruth Patten,	-	Young Ladies Cent Society	-	Hartford
Mrs. Hannah Yates,	East-Hartford	Ladies Cent Society,	-	Fairfield
Daniel Wadsworth Esq.	Hartford	John Hall, Esq.	-	Ellington
John Williams, Esq.	Wethersfield	Rev. Dan Huntington,	-	Middletown
Thomas S. Williams, Esq.	Hartford	Henry Perkins, Esq.	-	Lyme
Deacon Thomas Tileston,	do.	Deac. Timothy Stillman,	-	Wethersfield
Isaac Bliss,	-	Samuel Newton,	-	Woodbridge
Daniel Buck,	-	Aaron Bradley,	-	Hamden
Russel Bunce,	-	Appleton Robbins,	-	Granby
Barzillai Hudson,	-	Elijah Mills,	-	Windsor
Henry Hudson,	-	Nathaniel S Parmelee,	-	Goshen
George Goodwin,	-	Charles Sherman,	-	New-Haven
Ichabod L. Skinner, Esq,	-	Thadeus Sherman,	-	do.
Edward Watkinson,	-	Mrs. Eunice Trumbull,	-	Lebanon
Joseph Rogers,	-	Mrs. Abigail Elsworth,	-	Windsor
*Rev. George Colton,	-	Rev. Andrew Yates,	-	East-Hartford
Mrs. Martha Colton,	-	Elisha Hart, Esq.	-	Saybrook
Mrs. Dinah Huntington,	New-Canaan	Elder Roswell Burrows,	-	Groton
*Mrs Abigail Caswell,	-	Ladies Cent Society,	-	North-Guilford
Miss Lucretia Woodbridge,	-	James Frisbie,	-	Bethlem
Miss Jerusha Allen,	-	Rev. Joshua Belden,	-	Newington
Miss Elizabeth Seward,	-	Dr. Solomon Everest,	-	Canton
James R. Woodbridge,	-	Amos Hosford, Esq.	-	Berlin
Rev. Azel Backus,	-	Mrs. Mehitabel Wadsworth,	-	Hartford
Hon. John Davenport,	-	Walter Mitchell, Esq.	-	do.
Joseph Battell, Esq.	-	Hezekiah Belden, Esq.	-	Newington
Trustees Hale Donation,	-	Samuel Pitkin, Esq.	-	East-Hartford
William Leffingwell, Esq.	New-Haven	Samuel Hubbard,	-	Middletown
Nehemiah Hubbard, Esq.	Middletown			

Note. The foregoing names are all that were returned to the Treasurer of the Society previous to the 5th May, at which time the accounts were made up. Names of Subscribers and Donors since received, will be inserted in the next annual report.

* *Deceased*

THE HISTORY OF THE

The history of the world is a story of the human race, of its struggles, its triumphs, its failures, and its progress. It is a story of the human mind, of its powers, its limitations, and its growth. It is a story of the human heart, of its passions, its fears, its hopes, and its dreams. It is a story of the human spirit, of its strength, its weakness, and its glory. It is a story of the human race, of its journey from the beginning to the end, and of the path it has taken in between.

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THE HISTORY OF THE

TRIAL AND EXECUTION
OF
BELLINGHAM,

FOR THE
MURDER OF MR. PERCEVAL.



SESSIONS-HOUSE, OLD BAILEY,

FRIDAY, MAY 15, 1812.

BELLINGHAM eat his dinner yesterday at two o'clock, with seemingly a good appetite, and was soon afterwards visited by Mr. Under-Sheriff Smith, and other gentlemen and desired to prepare for his trial. Between four and five o'clock, Mr. Harmer the solicitor, appointed to conduct his defence, waited upon him, but he would have nothing to say to him; insisting that he needed neither attorney nor counsel, but was competent to manage his own business!

At six o'clock he drank some tea, immediately after which he began to draw up his defence.—He continued writing till about twelve at night, when he went to bed and requested silence that he might repose in quiet;—waked at three this morning, wrote a few lines and then lay down again and slept till seven, when he got up, washed himself, and breakfasted at eight o'clock. He eat sparingly, began to be much agitated, expressed great concern for his family, and was sick. His hair being dressed, he began to express impatience for the hour of trial. At a quarter before ten this morning, Mr. Newman took him down to the Court.

At an early hour the populace had already collected in immense numbers, and every avenue to the Court was occupied. By nine o'clock the Court was crowded in every corner. The Marquis Wellesley took his seat on the Bench, beside the Recorder. Mr. Alderman Combe was seated on the same bench in virtue of his office.

Besides the Marquis Wellesley, we observed the Duke of Clarence on the Bench, who entered with the Lord Mayor. A great number of members of Parliament, and among others Sir Francis Burdett, were in the body of the Court.

The Judges who took their seats on the Bench, were Sir James Mansfield, Barons Graham and Smith, and Mr. Justice Heath.—As soon as the Judges had taken their seats, the prisoner was brought in.

*Wm P
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He was heavily ironed on each leg, and advanced firmly up to the front of the bar, where he bowed respectfully to the Court. He was dressed in a shabby brown duffle great-coat, buttoned close up to his chin, so as to render his neckcloth, which was dirty, scarcely perceptible. He placed his hands upon the bar, and stooped forward as if to listen with great attention to what was passing.

A special commission from his royal highness the Prince Regent, for his trial, in which the above Judges were named, was then read.

Mr. Alley, his counsel, here stated to the court, that he intended to move for the postponement of the trial, and was prepared with affidavits for that purpose, which he requested might be read.

Mr. Garrow, for the crown, in reply, denied that any instance had ever occurred in practice of any motion being made for postponing trial, until the prisoner had first pleaded *guilty or not guilty*.

The court having decided in favor of Mr. Garrow's suggestion, the indictment was read by the clerk of arraigns. It was, as usual, a technical description of the circumstances attending the murder.

The prisoner was then informed by the recorder that now was the time to plead to his indictment; upon which he bowed respectfully to the court, and addressed them as follows, in a distinct and articulate manner :

"MY LORDS—Before I can plead to this indictment, I must state to the court that I am peculiarly situated, and placed under extraordinary circumstances. It so happens that my prosecutors are the witnesses against me. All the documents necessary for my defence were taken from me when I was first committed. It is only two days since I got notice from Mr. Litchfield, of the treasury, to prepare for my trial, and, when I asked from him the documents which were taken from me, he told me they would be delivered up to me after the trial; now, my lords, that would be a time when they would be wholly unnecessary for my justification. I am, therefore, not ready to go to trial." —Here the prisoner once more bowed to the court.

Sir James Mansfield, after the prisoner had concluded, desired the Recorder to ask the prisoner simply whether he was *guilty* or not *guilty* of the crime charged? The prisoner then said in a firm tone, "Not guilty." To the other usual question—"How will you be tried?" he answered in an equal distinct manner—"By God and my country."

The Jury were about to be called over, when Mr. Alley rose, and moved the court to postpone the trial, upon the ground that the prisoner's friends, who resided at a distance, had not been made acquainted with his present melancholy situation, and who could unquestionably prove the insanity of the prisoner. The learned counsel then proceeded to state the substance of two affidavits which he held in his hand.

The first affidavit was from Mary Russell, a female relation of the prisoner, who had come suddenly to London from Southampton, upon hearing of his crime. This lady stated that his insanity was a fact, notorious to all who knew him, and that she verily believed, that if a Capt.

Barker, of the militia, could be brought forward, that gentleman could speak decidedly to the fact of the prisoner's derangement.

The other affidavit was from a male relation of the prisoner, and was to the same effect as the former.

The Attorney-General contended, that this was a contrivance merely to impose on and prevent the justice of the court. He put it to the court that the prisoner had been four months in town, transacting every species of business, and he does not call any of those to shew that he was in that deranged state of mind they would describe. He adverted to the observations made by the prisoner himself respecting his papers, from whence he deduced that the prisoner was in possession not only of a sane but a masculine mind.

Mr. Alley in reply, maintained that the prisoner was entitled to have his trial put off. With respect to the circumstance of not procuring those in town to testify to his insanity, he said that every effort was used to procure the attendance of such persons, as well as Drs. Simmons and Monro ; but that one stated the impossibility of his appearance to day, and no answer from the other.

The Court then consulted for a short time, and

Sir James Mansfield pronounced the judgment of the court, and said, that the affidavits were not sufficient to induce them to put off the trial, particularly as they did not specify what induced the prisoner to go to Russia, and how he has been occupied since his return, and how his mind has been regarded since his return, now two years. The motion was therefore refused, especially as neither of the affidavits did state that *at the time* when the crime was committed he was insane.

He was then arraigned, and at the arraignment, was allowed to challenge any of the Jurors.

The Jury were then impannelled—seven having been previously challenged—a circumstance very unusual on the part of the crown.

The indictment was read, and Mr. Abbot opened the pleadings, stating, that John Bellingham had committed the crime of murdering the Right Hon. Spencer Perceval.

The Attorney-General then addressed the Jury. He began by saying, that the painful task devolved on him of calling the attention of the Court and Jury to the case of the prisoner. He conjured them to consider that justice and not vengeance was the object of this prosecution. He adverted to the prisoner's life and habits, and on the soundness of his mind in every transaction of his life, being selected by others to transact their business, as well as manifesting and exercising a complete knowledge of his own. He went some years ago to Russia from a house in Liverpool, and there, whether by his conduct or misconduct, he could not say, but he was imprisoned, on which he applied for redress to lord G. L. Gower and Mr. Sharpe ; but they could not interfere with the government there, and he afterwards returned here, and went into business, and found persons to join him, and employ him, in Liverpool, as well to manage his own, as to conduct their affairs. Then he took it into his head that he was entitled to remuneration from

government here. But no foundation being established that could warrant their consideration of him, his claim was rejected. He then endeavored to appeal to parliament, but no person could be found who would undertake the task, conceiving that he had not the least claim to relief from parliament. He then applied to Mr. Perceval himself, who found that he had not just ground of claim, and, of course, resisted his suit. From that moment the desire of revenge arose in his mind, and murder was the crime he resolved on. He has been resident in this city for 4 months, and the whole of that time has been occupied in preparing himself for the horrid act. He informed himself of the time when Mr. Perceval was in the habit of going to the House of Commons, he provided himself with pistols, balls, ammunition, and even had an alteration made in his dress, by the addition of a pocket extraordinary to contain one of the pistols. He placed himself in such a situation as was best calculated not only to commit the crime, but also to elude the possibility of prevention; for he took his station immediately within the outer door of the lobby, a spot precisely suited to meet every member as he came in. Is he, or is he not, guilty of the horrid assassination. is the simple question for the Jury?

In adverting to the bloody deed, the Attorney-General noticed the manner in which the prisoner conducted himself to shew that he was always *compos mentis*, and completely so at the time that he committed the foul murder. From these topics the learned gentleman adverted to the wicked machinations in planning the crime. He then appealed to the good sense of the Jury to say whether, because the course of a man's life was rational when the atrociousness of the act was such as to induce men to think that nothing but a madman would commit it? — This he maintained should not be concluded. Because he had done this one act, which was an act of madness, was it to be inferred that he was deranged, merely because he had committed so atrocious a deed, that no one else would have committed it? If so, then the consequence would be, *that the magnitude of crime would be an apology for it.*

The learned gentleman then stated the law of the case, as it related to sane and insane persons, clearly demonstrating that the cognizance of right and wrong was that alone which the law regarded as the criterion by which it considered persons responsible to the law for their acts, distinguishing between criminal and civil incapacity, and this reasoning he applied to the prisoner, adding that a man may be incapable of managing his own affairs, that it may even be deemed expedient to deprive him of the power of managing them, yet that man is not thereby discharged from his criminal acts. He said this on the authority of the first sages who had written on criminal law, and who laid it down, that a man though incapable of conducting his civil affairs, is criminally responsible if he has a mind capable of distinguishing between right and wrong. There had been cases, two of which as the most prominent, he should notice.—The first was that of Mr. Arnold, for the attempt to murder lord Onslow, in 1728. The defence set up was, that

Arnold was out of his mind, and several witnesses proved that he was to a certain extent incapable even from his childhood, every act of his life shewing a deficiency of understanding, and that he was not capable of managing either other people's affairs or his own. But it was proved that he had taken up a causeless resentment against lord Onslow, had made preparations for the deed, and it was held by the Judge, that notwithstanding his deficient understanding, if he could distinguish between right and wrong, he was answerable. The Jury found him guilty and he was executed. The other case was that of lord Ferrier's steward. He had taken up an unfounded suspicion against him, and had resolved upon putting the unfortunate man to instant death. He made preparations, sent for him to his house, put every other person out of the way, took him into a private room and shot him. It was proved that he was frequently insane, that many of his relations had died insane, that his Solicitor was so convinced of his insanity that he refused to act for him. Medical men swore he was insane, his relations declared that they would have taken out a commission of lunacy, but were afraid of their motives being misrepresented. His peers, all the peers of the kingdom, declared with one consistent voice that he was guilty, and he was executed. These cases the Attorney-General applied to the present, maintaining that if even insanity in all his other acts had been manifest, yet the systematic correctness with which the prisoner contrived the murder of Mr. Perceval, shewed a mind *at the time* capable of distinguishing right and wrong.—He concluded by expressing his satisfaction that this was an act not connected with any other person, but confined solely to the prisoner at the bar.

Mr. W. Smith, M. P. examined by Mr. Garrow,

Is a member of parliament; was going through the lobby of the house of commons, towards the door; as he was passing, stopped to speak to a gentleman; while in conversation, heard the report of a pistol, which appeared to have been fired close by the entrance door of the lobby, the first door; immediately on hearing the report turned his head to the quarter from whence the noise seemed to proceed, and observed a tumult, probably a dozen or more persons on the spot. Almost at the same instant, a person rushed hastily from among the crowd, & several voices cried out "shut the door—let nobody escape!" That person then came towards him, and as he thought at the time not as a person who had received the wound, but taking two or three steps he reeled and fell, with his face downward. Before he fell, he heard him cry but not very distinct, which sounded like *murder*, or something like it. Looking at him a few moments, observed he did not stir, immediately stooped down to raise him, requesting the assistance of a gentleman for that purpose; as soon as he had turned his face, perceived that it was Mr. Perceval. Took him in their arms and carried him into the office belonging to the speaker's secretary. His face was completely pale, the blood issuing from his mouth, and there were scarcely any signs of life in him. His eyes were still open, but

he did not appear to take any notice of the persons round him. A few convulsive sobs, which lasted from three to four minutes, together with scarcely perceptible pulse, were the only signs of life he gave; and when witness felt his wrist for the last time, he could discover no motion—he was totally dead. He still remained on his arm when Mr. Lynn examined the wound.—Saw the wound from which little blood had issued. It was near the left breast a little above. The orifice appeared to be large enough for a pistol ball; when Mr. Lynn probed it, it seemed clear that the ball had slanted downwards. The ball had penetrated the cavity of the breast, for the probe did not touch it. This happened from five o'clock to about a quarter past. About the time which a person in Mr. Perceval's station would usually come, and at which he usually did come. Should have expected to have met with him about that time.

Mr. Lynn is a Surgeon,

Resident in Great George's-street, Westminster; was sent for to the house of commons, on Monday the 11th instant, to the lobby. Saw Mr. Perceval, and some blood upon his white waistcoat and shirt, turned that aside, and saw a wound in the skin; examined his pulse, but no pulsation: probed the wound, the probe passed obliquely downwards: had no doubt that the wound was inflicted by a pistol ball; has no doubt that that was the cause of his death.

Mr. Henry Burgess

Was in the lobby of the house of commons at a little after five o'clock; heard the report of a pistol; it proceeded from the entrance; saw a person come towards the door of the house, staggering; just before he came to the pillars next the door he put his hand up, and said something resembling murder, or murdering. At the same moment heard some persons say, that's the man: and he saw a man pointing to the bench, near the fire-place. Immediately went to the bench, and saw the prisoner sitting on the bench in great agitation; one or two persons were by him, looked at his hands, saw his left hand on the bench, and either under his hand or near it a pistol, and asked him what could have induced him to commit such a deed. He replied, "want of a redress of grievance, and a refusal by government." The witness said, have you another pistol in your pocket? The prisoner replied, Yes.—Some person took the other pistol from his person—his coat pocket. The pistol taken from under his hand was warm, and had the appearance of being recently discharged—the pan was thrown back.

[Here the pistols were produced, a pair of small pocket pistols, with an unusually large bore.]

After the prisoner had said that he had a loaded pistol witness put his hand in his right hand waist-coat pocket, and took out a knife and a pencil. From the other pocket, took some keys and his money; at the same time saw the other pistol that had been taken from him, and a

bundle of papers. The prisoner was then taken up stairs to be examined. Witness related the facts before the Magistrates to the same effect that he has now done. When he (witness) had concluded that examination, Prisoner said—"I wish to correct Mr. Burgess's statement in one part, but I believe he is perfectly right in every other," or words to that effect. "Instead of the hand being, as Mr. Burgess stated, upon or near the pistol, I think he took it from my hand, or out of my hand."

Cross examined by Mr. Alley.

Thinks there was somebody near him when he first saw him. Prisoner said, "I will relate to you the reason of my doing it," and then he said what he stated before. He said he had been very ill used. He did not say that he had any personal resentment against Mr. Perceval. Does not think there were twenty persons in the lobby. The prisoner was very much agitated. Does not think he could have absconded. When examined up stairs, appeared to be perfectly calm and collected; has no doubt the shot was fired in the lobby. At the bottom of the steps leading to the lobby there is a person stationed. No person could go from the lobby, without going within a yard or less of the officer at the bottom of the steps.

General Isaac Gascoigne, a Member of the House of Commons.

About five o'clock, went down to the house, which had resolved itself into a committee on the Orders in Council. Went into the committee room opposite the Ballustrade, which looks down upon the lobby. The door being open, it was the same as to hearing with being in the lobby. Heard a loud report of a pistol shot, and almost instantaneously they cried out—close the door. Rushed down stairs, through the house, into the lobby; and saw a crowd collected round an individual whom he could not see. A person near him whom he should not know if he saw him, said "that is the man who fired the pistol," pointing to John Bellingham, whose person and name he knew. He was then sitting with one or two others on the bench near the fire. Took him by the breast, and as he lifted up his hand, it appeared that he had a pistol in his hand cocked. Therefore kept down his arm, and Mr. Burgess took the pistol from under the hand which the witness held. Heard the prisoner say he had another pistol. Searched for it; others were searching him also. Put his hand into his inside coat pocket and pulled out a bundle of papers, tied with red tape. The pressure was great at that time. Was fearful of losing those papers, held them up, and Mr. Hume, a member of the house, took them out of the witness's hand. It appeared at that time that prisoner was dragging from his hold, which he thinks, was in consequence of the others attempting to secure him. Had hold of him with both hands, told him that he could not escape, for witness knew him well.—He complains of witness having used his arm roughly. *The prisoner said, he was the person who had fired the shot. He was then*

dragged into the body of the house, and placed at the bar. The prisoner observed General Gascoigne must be correct in what he stated. The prisoner was agitated as any man would be who was discovered in such an act of guilt. Cannot recollect how long before he had seen him, but thinks he saw him at his own house. He left his name the day before at the witness's house.

Rebecca Roberts was called but did not appear.

James Taylor,

Lives at 11, North-place, Gray's Inn-lane, very near Millman-street. Has known the prisoner ever since the middle of last March. Is a tailor, and has been employed by the prisoner twice. Came to his shop in March and gave him an order for a pair of pantaloons and a waistcoat. Took them to No. 9, Millman-street, according to his directions, which the prisoner wrote when he gave the order. The prisoner paid him for the clothes; does not know whether he was a lodger, or kept the house; saw him again on the 25th of April, met him in Guilford-street; said he had a small job for him, and, if he would go back, would give it him; went back and was asked into a parlor, and desired to sit down; prisoner went up stairs, and brought a dark colored coat, and gave him directions to make a side pocket within the breast on the left side, so that he could get at it conveniently with his right hand; wished to have the pocket of a very particular depth; gave the witness a small piece of paper about 9 inches deep, a narrow piece of paper; brought it with the coat; supposes he waited about ten minutes; prisoner was very particular to have it home that evening, and he took it; met him about six days ago in Gray's Inn-lane.

In answer to a question from Lord Mansfield, he said he told him when he so met him, that he should have something more for him to do in a few days.

J. Norris deposed

That he has frequent occasion to attend the stranger's gallery in the House of Commons, and that he was there on Monday evening last, about 5, or from that to 10 minutes past it. As he passed the entrance-door of the lobby he saw the prisoner standing behind that part of it which is usually shut, the door being a double one. He was standing about an arms-length from any one who might go in. The prisoner appeared to be waiting for some one coming, and witness was inclined to think—but perhaps the impression of that circumstance was stronger in his mind now than at that time—but he thought he seemed to be waiting very anxiously. He also, if his (the witness's) recollection served him right, seemed to have his right hand inside the left lapel of his coat. Almost immediately after he got into the upper lobby, witness heard the report of a pistol. He was perfectly certain as to the prisoner's identity, as he had before seen him in the gallery of the house of commons, and about the avenues leading to the house.

Vickery, the Bow-Street Officer,

Searched the prisoner's lodging, and found in a drawer two pistol bags, a powder-flask, some gunpowder in a paper box, a parcel of pistol-bullets, a pistol bullet-mould, and a pistol-key for unscrewing the barrel to load it, all in one drawer. The pistol-key fitted the pistol produced by Mr. Burgess from the prisoner's hand, and the bullets fitted its calibre. They also seemed to have been made in the mould found with them.

Vincent George Dowling

Took from the left hand pocket of the prisoner's small-clothes, in the lobby of the House of Commons, a pistol loaded with powder and ball, and primed. The bullet found in it he tried into the pistol taken from the prisoner by Mr. Burgess, and found that it fitted exactly. The pistols were also a pair, being in all respects alike, and marked by the same maker's name. Witness had also seen the prisoner several times before in the House of Commons.

A coat of the prisoner's was here produced, having an inside pocket, as described by the witness, Taylor, and which Taylor proved was the same he had made at his request. Here the prosecution closed.

THE DEFENCE.

The Court then inquired of the prisoner, if he had any thing to say in his defence, to which he replied in the following words :—

"Gentlemen of the Jury—I feel under great obligations to the learned attorney-general for setting aside the objection made by my counsel on the plea of insanity, because it is far more fortunate for me that such an assertion should be unfounded, than that it should be established. That I am insane, or have been insane, I assure you I am not aware, with the single exception of an instance that took place in Russia."

The prisoner here became much confused and agitated, and expressed his hope that indulgence would be granted him, as it was the first time he had ever spoken in public. He continued, "I am a compulsive volunteer, if I may use the expression at this bar, for it is not to be supposed that I could deliberately take a pistol and shoot Mr. Perceval, without very strong inducements, and if I had, I should consider myself a monster, not fit to exist in this world or in the next. Circumstances justify every thing, and I have now to unfold to you a scene of oppression and iniquity, established by original documents laid before Marquis Wellesley, which, if not so proved, would have been in fact really incredible. The learned Attorney-General has candidly stated to you, that up to this time, when the fatal catastrophe took place, which is a matter of sincere regret to no man more than to myself, not even excepting the family of Mr. Perceval, he has no imputation against me. I hope I shall now be able to set the affair in its true light.

"For eight years I have been persecuted, and driven at last almost

to despair. I had absolutely a *carte blanche* from government to pursue any steps I thought proper ; in consequence of that I am now before you—I am unexpectedly called to judgment, though for eight years I have been unable to obtain judgment or justice from government.”

The prisoner then proceeded to transactions commencing in 1804, at which period he went to Russia for the purpose of conducting mercantile concerns. He stated his arrest at Archangel, his journey to Petersburg, his application to Sir Stephen Sharpe, and lord L. Gower, to obtain his release from confinement, upon a charge which the prisoner alleged to be false, of giving information to Lloyd's Coffee House, regarding the loss of the ship Sojus. He afterwards went on at a great length to detail a great number of circumstances of oppression, and of ignominy, with which he was treated in Russia, without being able to obtain the slightest redress, notwithstanding his repeated applications to the British consul-general and ambassador. His case was subsequently considered by the Senate which at length being worn out by persecuting him, permitted him to depart, extorting from him, however, a very large sum of money. Throughout the whole, he insisted strenuously, as a point of great importance, that his case was a national concern, and that the nation ought consequently to have remunerated him for his losses, as well as for his personal sufferings—He appealed to the jury as men, as fathers, and as christians, what would have been their sensations had they been so imprisoned, while his wife who was then pregnant, and his child, were compelled to proceed to England from Russia without a friend or protector. He read to the court a vast variety of petitions, memorials, and other documents, to the Prince Regent, the Treasury, the Ministers, the Privy Council, and the Parliament, stating his case, as well as the refusals from all these quarters, to grant him assistance. His misfortunes he attributed mainly to Sir G. L. Gower, and he observed that it was an unfortunate thing that his lordship had not entered the lobby before Mr. Perceval, for with his lordship's death he should have been better satisfied.

This last sentiment produced a very strong sensation, more particularly as lord Gower was sitting but a short distance from the prisoner, who looked him fiercely in the face.

Bellingham then went on to notice his fruitless application to Mr. Perceval, whom he wished to recommend it to parliament, but who refused. To whom then was it to be referred ? It was a national case, and to the Council of the Nation he appealed. He afterwards was banished from one public office to another, was reduced to the utmost distress, and without the means of obtaining a living for his wife and family crying for food. Justice was no where to be obtained. What then must have been his feelings, and what could be his alternative ? Before he resolved on the fatal act, as a last expedient, he thought it right to give information at Bow-street against his majesty's government, stating that the course of justice had been obstructed. The notice contained these words :—“ If this reasonable request be refused, I shall be obliged to do justice to myself, and shall be prepared to ar-

gue that justification, whenever and wherever it is necessary." Being told by Mr. Reid that he could not interfere, he again applied to Mr. Ryder, and Mr. Hill gave him this reply, "that he was at liberty to take such measures as he thought right."

In consequence of this kind of defiance he had resolved to perpetrate the murder of one of the individuals by whom he had been so grievously injured. He solemnly assured the court that it was dictated by no personal animosity to Mr. Percival, and that he would rather have lost his own life than have been reduced to such a hard necessity. Whenever he reflected upon the act he could not help bursting into tears.

The prisoner then proceeded to read a written defence prepared last night and this morning, in which he contended that he could not be found guilty of murder as no *malice prepense* had been proved to constitute felony. Justice, and justice alone was his object, and distress had reduced him to despair. He was told that he had no claim upon the public money. He knew that this was false; and his great object was to try whether government was not bound to listen to a case of great national importance. Ministers had now to reflect upon the consequences they had brought upon themselves. He concluded in these words:—

"A man who takes a few shillings from another on the highway, is adjudged by law to die: but what comparison can there be between his case and that of the British government, which has robbed me of thousands; and yet the latter goes unpunished? It is no more than a mite to a mountain. I have taken this step, and a dreadful one it is, in order to enable me after your verdict, to return to my family with some comfort and honor; and I trust that the serious lesson given by me will be a warning to all future ministers. I will not trouble you longer, being convinced that it is unnecessary; and after the law and the fact shall have been stated by the Judge, it will, with God's help, remain between you and your consciences to determine upon my case."

The prisoner sat down in great agitation, but soon recovered, and refreshed himself by eating an orange, a chair having been given to him by order of the court.

His witnesses were then called in and examined by his counsel.

Mrs. Anne Billet deposed that the father of the prisoner died mad, and that ever since his return from Russia he had been considered insane upon this subject by all his friends. On one occasion he took the witness and his own wife to the Secretary of State's office, to convince them that he should soon receive 100,000 pounds from government. When he arrived he was told positively, that he could get nothing; and yet, when he got into the street, he appealed to his wife as to the truth of his assertion, and declared he would buy an estate in the West of England, and a house in London.

Mr. Clark had known Bellingham for seven years, and had always considered him deranged, particularly since his return to England. Mary Figgins, servant to Mrs. Rober, with whom the prisoner lodged

in London up to the day of the assassination, swore that she had considered him not quite right in his understanding.

Sir James Mansfield then proceeded to charge the Jury. His Lordship commenced by impressing on them the necessity of putting entirely out of their minds all considerations of the high character of the lamented gentleman who had been murdered. The laws of the country held out their protection equally to the humblest and highest subject of the state; and it was for the Jury to consider the facts independently of all personal considerations.—He then succinctly recapitulated the circumstances already detailed, and remarked thereon not only that no circumstance of private injury, however aggravated, could warrant any man in taking the law into his own hands, and taking away the life of an individual. Neither could the plea of insanity be of any avail in such a case, unless it could be proved that the prisoner, at the time he committed the act, was so far deranged in his mind, as not to be capable of judging between right and wrong.

The Jury after retiring a short time, returned a verdict—**GUILTY.**

The recorder, at about a quarter past 6, proceeded to address the prisoner. He commented on the enormity of the offence which he had committed, by the murder of one who was employed in one of the highest offices of his country, to which but for the crime the prisoner had been found guilty of his services might have proved a great blessing. For this crime there was no extenuation or defence, and it became his duty to pronounce upon the prisoner the awful sentence of the law. He then passed sentence of death on the criminal to be executed on Monday morning next, and his body delivered for dissection.

EXECUTION OF BELLINGHAM.

MONDAY, MAY 21, 1812.

The morning was wet ; the guards were all in motion at five, and many bodies of military were assembled by six. At seven, about twenty Gentlemen, chiefly men of rank, assembled at the Sessions House. About half past seven, Mr. Sheriff Birch, and Mr. Sheriff Heygate, with Mr. Poynder, their Deputy, arrived in the same room. The Lord Mayor soon followed. Headed by these officers, the company proceeded into the yard of the condemned convicts : Here was set out a small anvil on which to strike off Bellingham's fetters. In a few minutes Bellingham appeared, attended by the ordinary of Newgate.—Bellingham looked a little about him with a quick and sharp manner, and observed, " it is a very wet morning." He seemed calm, collected and firm, quite attentive to what was going forward. He was desired to place his left leg on the anvil, which he did, but seemed a little afraid they would hurt him : he begging they would take care not to hurt him. He was in person thin and upright, a little above the middle stature ; and appeared in age to be about thirty-six.

When his irons were off he retired into a room attended by Dr. Ford, the sheriffs, the Lord Mayor, the executioner, some officers, and two or three gentlemen to have his arms tied back with ropes, &c. Here he put on Hessian boots, talked to the Sheriffs with great ease, repeated shortly what he had said at the trial, respecting the wrongs which he conceived himself to have suffered. Mr. Sheriff Heygate then said, he hoped at this awful moment he felt due contrition for the dreadful act he had perpetrated. He replied, " I hope I feel all that a man ought to feel." The Sheriff then said, as he was about to appear in the presence of God, he trusted that all feelings of resentment or revenge were eradicated from his mind ; he said yes ; that no man could feel more sincerely for the

situation of Mrs. Perceval and her family than he did—that he was aware he was about to appear in the presence of God—that it was in vain for any human being to hope to appear in that presence free from guilt—that man was but corruption. Mr. Sheriff Birch said, you hope for mercy from repentance through the merits and intercession of your Redeemer. He said, yes, he was conscious of the nature of the act he had committed, and added, you know it is forbidden in scripture. Mr. Sheriff Heygate said he was glad to find he was in that temper of mind, and asked if he wished to have his sentiments made known. Bellingham answered, “yes, certainly, I wish most heartily to have them made known.” The Sheriff then asked him if there was any thing further he had to say, any communication he had to make to his family, he replied, no; with respect to himself, his cares were of course over, that all his concern was for his family, which he said, consisted of his wife and three children, all sons, and that he was most anxious that they should be provided for. He then turned round to a table on which the ropes for binding his hands and arms, and the one with which he was to be executed, were lying, and said, “gentlemen, I am quite ready.”—One of the attendants proceeded to fasten his wrists together; he turned up the sleeves of his coat, and clasping his hands together, presented them to the man who held the cord, and said, “so?” When they were fastened he desired his attendant to pull down his sleeves so as to cover the cord. The officer then secured his arms by a rope behind him; he moved his hands upwards, as if to ascertain whether he could reach his neck, and asked if they thought his arms were sufficiently fastened, saying that he might possibly struggle, and that he wished to be so secured as to prevent any inconvenience arising from it, and requested that the rope might be tightened a little, which was done. During the whole of the awful scene he appeared perfectly composed, his voice never faltered, but just before he left the room to proceed to the place of execution, he stooped down his head and appeared to wipe off a tear. He was then conducted to the fatal spot.

Bellingham ascended the scaffold accompanied by Mr. Ford, the Ordinary, the Clergyman, the executioner, and one or two officers—He ascended with rather a light step, a cheerful countenance, and a confident, a calm, but not at all an exulting air. The last thing the clergyman said to him, was asking him how he felt ; to which he answered calmly and collectedly, saying, “ he thanked God for having enabled him to meet his fate with so much fortitude and resignation.” When the executioner proceeded to put the cap over his face, Bellingham objected to it, and expressed a strong wish the business could be done without it ; but Mr. Ford said that was impossible. The clock struck eight, and while it was striking the scaffold was struck away, and Bellingham dropped out of sight down as far as the knees, his body being in full view. He did not struggle at first, and but very little afterwards, the executioners being below pulling his heels that he might die quickly. The body hung till nine o’clock, and as soon as it was cut down, was placed in a cart, and covered with a sack. The assistant of the executioner, and a boy got into the cart, and preceded by the City Marshal, the body was conveyed up the Old Bailey, and along Newgate-street, and the body was delivered at St. Bartholomew’s Hospital in Bell-yard. The populace then dispersed.

He took the sacrament this morning with great devotion, making the responses most correctly, and shewing he was well used to the practice of the Church of England. When this was over he seemed much relieved, and thanked God he was now on the point of having an end put to the troubles in which he had been constantly involved for the last thirty years. He firmly and uniformly refused to express contrition for his crime, or for Mr. Perceval’s fate, and he as steadily denied having any accomplices.

The following placard was posted up in the night, and also held on poles in the morning by the constables :—

“ Beware of entering the crowd ; Remember, that thirty poor creatures were pressed to death by the crowd when Holloway and Haggarty were executed.”

Authenticated by J. POYNTER.

NORWICH, PRINTED BY RUSSELL HUBBARD.

OBEDIENCE TO MAGISTRATES.

A

SERMON,

DELIVERED

BEFORE THE SECOND BAPTIST CHURCH AND SOCIETY,

IN

STAFFORD.

SEPTEMBER 9, 1813.

THIS IS THE WAY, WALK YE IN IT.

Bible.

BY SAMUEL BLOSS, JR. A. M.

PASTOR OF SAID CHURCH.

Published by Request.

HARTFORD:

PRINTED BY B. & J. RUSSELL, JR.,

State-Street.

.....
1813.

S E R M O N.

TITUS, CHAPTER iii. VERSE 1.

Put them in mind to be subject to principalities and powers ; to obey Magistrates ; to be ready to every good work.

THE duties of the Christian ministry are to be learned from the sacred scriptures. All injunctions and directions, either from Christ or his Apostles, to the ministers of the word, are to be carefully noticed, and regarded as obligatory at the present day.

The Epistle from which our text is deduced, was written by the great Apostle Paul to Titus, a bishop of the church of Crete. He gave him directions in the important work assigned him by the Almighty. Among other directions, he taught him the importance of reminding his brethren concerning their duty to magistrates, or those in authority over them, whether principal or subordinate ; and that they learn subjection to their mandates, as in our text ; to be subject to principalities, and obey magistrates, &c.

This practice must still be continued. At proper seasons, the attention of a christian audience should be called to those duties which they owe their country, and their rulers. What season can be more proper than the present, when the leading patriots of the Nation, fired with fervent zeal for the prosperity of Columbia's cause, invite their constituents to assemble at the Divine Altar, humbly to implore the aid, assistance, and protection of our father's God, and the Author of our National Independence ?

On such an occasion, can an ambassador of Jesus Christ be mute ? Can the duties of his holy profession be forgotten ? Can he be so callous to all tender feelings for his country's cause, as to neglect to remind his brethren of the commands of the Almighty, written in the sacred book, and engraven with indelible characters in the huge volume of nature ; to awake to manful exertions in the cause of their bleeding country ; to honor magistrates, by being subject to their ordinances for the Lord's sake.

In the prosecution of our subject, we shall, in the first place, briefly notice some of the leading reciprocal duties obligatory on magistrates and their constituents.

II. Exhibit some of the evil consequences which naturally follow an obstinate refusal to obey constitutional laws ; also some of the happy consequences of obedience.

III. We shall endeavor to prove, that prompt obedience to constitutional laws, is a good work.

IV. Make application of the subject.

Then, *First*, we are to notice some of the leading reciprocal duties obligatory on magistrates and their constituents.

In elective governments, for we shall treat of no other, before election, people exist upon a level, in point of rights, independent of each other ; at liberty to retain or communicate, in trust, their native sovereignty ; thus they are created by Almighty God. Laws and their execution are essentially necessary to secure the lives and property of individuals from personal malice and national tyranny. Hence the importance of electing certain persons to legislate and execute for the nation. After election, laws of native equality cease to exist. A different relation ensues ; that of magistrates and constituents. They must be regulated by a compact, or constitution, previously adopted. While each party in power is governed by that, no impeachment can be legal.

Rulers are under the greatest moral obligation possible to adopt the apparently best measures to secure to individuals their property and liberties. They are also specially bound to regard national interest and national honor. If these be assailed, individuals are effected. With them is lodged the power of treating with other nations. With them is lodged the power of declaring war with other powers ; of calling forth the forces of the nation, to meet the forces of other nations in the field of battle ; and of continuing, or ending a war, as in their estimation is most conducive to the best good of the whole nation.

That trust, which is placed in the national legislature, is sacred, sanctioned by the voice of the people, the all-important word of the living God, and the ordination of the Almighty. Saith an inspired Apostle, "*Let every soul be subject to the higher powers ; for their is no power but of God. The powers that be, are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God ; and they who resist shall receive to themselves damnation.*" ROMANS, xiii. 1, 2.

If there be a right to command, existing, there must be a corresponding obligation to obey : therefore, if the national legislature possess a right to impose laws on the people, the people are under equal obligations to obey them. Personal interest or emolument cannot be a sufficient apology for retarding the enforcement of the laws of the nation, for if personal interest or advancement, be esteemed transcendant to national honor, compacts are at an end ; a nation is disbanded, is annihilated. But far from this, patriotism teaches to expand the mind, dilate the vision superior to these petty, personal concerns, to the grand interest of the whole ; to the increase of public honor, the enlargement of the nation, and the respectability of the grand compact among the nations of the earth, and before Almighty God.

The displeasure of a minority ought never to paralyze the arm, or energies of government. Shall a small portion of the populace govern the movements of the whole ? Shall a few noisy usurpers dictate the path of the majority of the nation ? Shall a few designing men, exalting themselves, be esteemed the sublime cabinet-council of the nation ? Are these ideas consonant with reason, with natural law, with justice, with the laws and perfections of God ? Every person, who is not callous to all feelings of humanity, nor sunken in the dark caverns of wilful superstition, must answer these questions in the negative. The majority is the nation. It contributes to the peace, prosperity, and honor of the minority to accede to the voice of the majority. If this is not their choice, patriotism has not yet blossomed in their hearts. They are as destitute of that benevolence which is praiseworthy in the sight of God, as an ape is of sense.

If the government declare war against another power, the resources of the nation must be promptly granted. Shall the Soldier say, to leave my business, my family, my friends, my father's house, is not for my advantage, my ease, my health ; therefore, I will not go ? What is this, but the language of an abandoned miser, who makes this world his god, and tramples honor beneath his feet ; too mean a trait to enter the character of Americans, of Republicans.

If any portion of the community refuse to co-operate against the common enemy ; this very movement converts them from friends to enemies ; and they ought to be treated as such, until they are reformed, or compelled to comply with the requisitions of government. Shall a nation war against a foreign foe, and at the same time foster a deadly enemy in its own bosom ? Can a

war be prosecuted with advantage abroad, while a living enemy is preserved at home, busily engaged to paralyze every effort of government, in opposition to the enemy ; rejoicing at the success of the country's worst foe, and lamenting the least advantage over him ; giving all possible information to the enemy which may contribute to his success ? Impossible ! Let the energies of government meet its worst, its home-born enemies, while the sword may, among foreign foes, clear the path to glory and victory.

Well may those refractory subjects, who premeditate rebellion and their country's ruin, recognize the injunctions of the Eternal, by the mouth of his holy Apostles ; *" They who resist, shall receive to themselves damnation."* Again, as in 1 PETER, ii. 13. *" Submit yourselves to every ordinance of man for the Lord's sake."* How can they escape due vengeance from man, and that perdition which awaits the lawless and disobedient.

II. We are to exhibit some of the evil consequences which naturally follow an obstinate refusal to obey constitutional laws ; also, some of the happy consequences of obedience.

1. Of the evil consequences of disobedience.

Disobedience to constitutional laws disqualifies a person for any place of trust ; for if a person be not a loyal subject, he will never be a good ruler. The child of rebellion, when ripened to maturity, becomes a haughty tyrant. That patriotism, which ardently engages the heart, and draws forth every latent power in his country's cause, is an essential qualification for usefulness, either in public or private life.

2. It renders a character despicable.

Who can view with complacency, the rebel, the traitor ? How much more of the beast does he exhibit, than of the man ? While nature and natures' God, his government and fellow subjects, his family, and property, his peace and security, his hopes of present and future felicity, united, enforce the importance of obedience ; he maliciously, premeditatedly plots the destruction of the best hopes of the nation.

The highway ruffian meditates the death of a single character, for the sake of gold. The rebel seeks the destruction of thousands, far better than himself, that he may have opportunity of building himself upon their ruins. How much greater then is the crime of the rebel, than that of the ruffian ? As much as the prosperity and felicity of a nation exceeds that of an individual. Let people, then, be aware how they drink in the poison of rebellion : for, *" it is as the sin of witchcraft."*

3. A person in opposition to wholesome laws, cannot enjoy peace in his own breast. Peace, that heavenly messenger, that bright image of the Saviour, resides only with the humble philanthropist. He disdains the proud refractory heart, for a mansion. Strife, contention, and debate, unfit the heart for his reception. Such climes he escapes, leaving them for residence of the dread dragon of the pit, in pursuit of those mansions where God is honored, laws embraced, and observed ; where patriotism reigns in full-orbed glory.

4. Disobedience to constituted authorities renders a person obnoxious to divine vengeance. The direction in our text, is to obey magistrates. How can those, who reject the injunctions of God on this subject, escape the notice of his eye, or weight of his wrath ? How will they plead their cause before him ? What apology can they offer, which will be accepted at the court of Heaven ? Will not their mouths be stopped, and they guilty fall at the left hand, to receive a portion with hypocrites and unbelievers ? All these are personal effects. There are other evil effects produced on society.

1. The influence of example is too conspicuous to need a comment especially when they are base or sinful. Like leaven, in meal, they secretly communicate their bane abroad in society, fermenting discord, faction, carnage, and destruction. No sentiment or practice can be too corrupt to find acceptance with the depraved heart. Witness the case of Absalom, in Israel. His rebellious sentiments had almost pervaded the nation, before it was known to his father, the king. On account of nourishing this traitorous son, he was forced from his throne in tears, escaping for his life beyond Jordan, with but a handful of his numerous people ; and had not the God of armies, who assists the true patriot in the field of battle, interposed between him and ruin, he must have fallen a sacrifice to the vengeance of a traitorous son.

2. In proportion to the number and influence of miscreants in a nation the government is perplexed, measures are frustrated, energies paralyzed, or the nation sold into the hands of foreign foes.

When a traitor, at heart, undertakes to carry his diabolical plans into execution, he, like his master, has recourse to means to procure the designed end. Almighty God can carry into effect his designs either with or without the use of means. But satan is confined to the use of means to carry into effect any important design. His servants like him, are chained ; like him, resort

to means to procure their ends ; and like him prosecute the business in all deceiverableness of unrighteousness. Combinations or societies must be formed, and lest the fraud be discovered, the cheat is couched under some pleasing appellation, in order to attract the attention of the well meaning part of community, lead them blindfold into the recesses of their wickedness and fetter them with chains of servitude to their base designs ; until the scales fall from their eyes, and they discover the fraud and malignity of their leaders. They are then in a sad dilemma ; they must either for life serve in their chains, or, in opposition to the messengers of darkness, must, by the mighty arm of truth, pluck off their fetters of brass and hurl them at their oppressors, while they gallantly retreat to the high ground of patriotism, loaded with reproaches, to walk where light is strowed in the paths of the just. Some, to their eternal shame, choose the former, while many, to the joy of their hearts, prefer the latter. How many honest people have been drawn into rebellion by the influence of miscreants, while in the integrity of their hearts, they were full in the faith, that in the cause of their country they were ardently engaged !

3. Opposition to government strengthens the enemy not merely by the aid of their weapons in war, but by the encouragement and fortitude it contributes to the government and armies of an assailing foe. Says the enemy, " they are divided ; many of them are our good friends ; they will feed and clothe our armies ; they will disclose to us the movements of the nation ; show us their weakest side, and open the bosom of their country that we may plunge the dagger to their eternal ruin." With such prospects their strength is redoubled, and with all the fierceness of tygers and bears, they rush to carnage and blood. But,

We proposed to exhibit some of the happy consequences of obedience to constitutional laws.

Much of your time need not be consumed on this part of the subject. The consequences of obedience ; are directly opposite to those of disobedience ; for this plain reason, that opposite causes, produce opposite effects.

He, who studiously searches after his country's best good, cordially embraces all constitutional requisitions from the cabinet of the nation, promptly reduces to practice the mandates of his country, cheerfully sacrifices personal emoluments, callings, and ease, for the general good, and readily takes his life in his hand to support the waving banner, ennobles his nature, decorates society,

honors his country, and serves his God. In such a breast, the seeds of philanthropy and patriotism were early sown and have deeply rooted; springing up, they bear the pleasant fruits of benevolence, sympathy, order, submission, generosity, and peace; which amply furnish provision for the benign mind and elevated soul. Such a character possesses all those moral qualifications necessary for a loyal subject, or an exalted magistrate; and should the native dignity of his mind, together with his personal acquirements, be adequate to fill the chair of state, with him the reins of government may be happily trusted. One of the above description is more valuable in a nation than a HULL with his thousands; the malignity of a traitor, and the ghastly fear of a coward, are strangers to his breast. His praise-worthy examples stand as monitors among his fellows, urging them to rally around the standard of their country, with intrepid hearts, determined, like heroes to die, or, like heroes to conquer. How formidable is such an army in the field of battle; like a Grecian phalanx, almost impregnable. Are we not fully authorised, from the word of God, and the volume of nature, to declare that, while the awful judgments of Heaven, without a mixture of hope or gleam of joy, will fall with desperation on the heads of refractory subjects? He, who sits in the circle of the heavens and sways the sceptre of righteousness in the universe, has pronounced his approbation of that character, who duly appreciates the dignities of rulers, and pays due reverence to their mandates? If our text and parallel passages of truth have any meaning, the sentiment must be correct. Let then, the child, the youth, the nervous man, and the hoary head, learn their obligations to their country, their rulers, and their God. We pass to our third proposition, viz:

That prompt obedience to constitutional laws is a good work. If the constitutionality of a law be questioned; who shall decide the controversy? The majority of the nation, or their representatives. If a person object to this, he is a refractory, rebellious subject; not willing that the voice of reason, the voice of nature, and the voice of God should be heard and obeyed. The majority in this, as in all other cases, must govern; otherways anarchy and confusion must triumph, on the ruins of order and peace.

That obedience to magistrates is a good work, we argue *first* from its effects; this is a fair deduction from truths all ready exhibited.

We shall pass, therefore, to a second argument in favor of the position, viz. that to obey magistrates is a design in uniting in national compact.

When individuals concentrate their native sovereignty in one person, or a body of men, they virtually pledge themselves to render due obedience to their requisitions; to submit their persons and property for the good of the whole, under the direction of those placed in authority. A close adherence to this mutual compact must be esteemed not only a good, but an excellent work.

A third and last argument we shall adduce is the command of God; of which the ambassador of Jesus, as in our text, was instructed to remind his brethren; "*Obey magistrates, &c.*" If God be infinitely good, holy, and just, his commands must be good also; and if his commands be good, the reduction of them to practice must be an eminently good work; for it assimilates a person into the likeness of God: Hence the justice of the law-giver, the propriety of the law, and the glory of obedience. The preceding arguments are viewed so conclusive in their nature, that we need add no more on this part of our subject.

IV. We pass to an application of the foregoing truths to the situation and concerns of the nation, with which we are connected.

Let us digress for a moment in order to trace the causes of our national calamities. Our nation is young. Whence did it originate? The first settlers on these American shores, were principally emigrants from several parts of the dominions of Great Britain, recently stiled "**THE BULWARK OF OUR HOLY RELIGION,**" but with more propriety, **THE BULWARK OF OPPRESSION.** Why did our forefathers leave their native soil, and cross the boisterous briny deep, to seek abodes in uncultivated regions? The cause is well known. For liberty, religious and civil liberties was their exit. By their government, (from which they would naturally expect a protection of their native rights, for retaining the sentiments of their hearts, taught them by the spirit of the living God,) they were fined, scourged, imprisoned, and executed. No relief could be obtained, except by recantation, or flight: the former they despised, the latter they embraced. **THIS IS THE BULWARK,** give it its due appellation.

The tyrannic government of Great Britain did not forget their fugitives. Oppression followed them. They long groaned beneath it; until roused by a spirit of liberty, in unison with the dictates of reason and opening providences of the Almighty, to

arrest with boldness and valor, their injured rights at the point of the sword. Bunker's awful mound will witness their intrepid valor, as long as time shall last. There, like the Greeks at the straits of Thermopylæ, they laid the foundation of future victories and glory. The God of Liberty looked down with compassion on their suffering situation; fought for them, as he did for Israel of old; gave them the pleasure of seeing their enemies conquered at their feet, and returned to their native soil with shame and disgrace. Articles of Peace, honorable to Americans, were ratified by both governments; yet with reluctance, by the British parliament.

Here we may learn the true cause of the present war. That disposition in the British government to oppress our fathers, still exists. Their tyrannic spirit was curbed, for a time, but never was destroyed. Ever since the close of the revolutionary war, they have evidently been plotting our destruction. They have been engaged to weaken us on every side. They have stolen our men at sea. The horrid crime of impressment calls loudly for vengeance. How many of our fellow-citizens have been dragged from their honest employments, into the ships of war in British service? The official returns to the Secretary of War, is that, within twenty years past, 5267, Americans have been impressed into the service of Great-Britain, doubtless a great number more, whose names never reached the official department. They have taken about one thousand of our ships; sold them and their cargoes, the proceeds of which, amounting to several millions, enables them to carry into effect their nefarious purposes. They have employed missionaries to labor among us; for what purpose? To divide the States; to embarrass the government; to sow the seeds of discord and civil war among us; that thereby we should be obliged to submit to their oppression and tyranny. With gold, taken from us, they have been engaged to purchase into their service, that part of our community who love gold better than their country. But gold could purchase but a few, alive; therefore it was given to the Savages of the wilderness, for the scalps of the intrepid heroes of the nation. Thus have the British government been making war upon us for twenty years, while under the outward garb of friendship. Our government have remonstrated, have negotiated, year after year; have solicited, have entreated the British government, to return to justice and friendly intercourse; but all in vain: that oppressive spirit which has ever been exercised towards us, could not

be overcome. We were driven to the necessity of tamely submitting to their tyranny ; or boldly resorting to arms, to meet them in a war so long carried on by them only. Our government have taken the valiant stand ; have called for the resources of the nation. The question is, what course is right to be pursued ? Shall we obey government, or shall we not ? Which course does our country's best good dictate ? If we rise against our government in arms, civil war ensues, the worst of all calamities ; and what success can we expect ? the great body of the nation are in favor of government ; they possess the means for carrying on a war ; they have all the advantage over us ; they would subdue us : then, with shame and eternal disgrace, we must return to our duty, under our rulers. But,

Let us apply, more particularly, the foregoing sentiments. We have a constitution, pursuant to which we have chosen our rulers ; therefore we must obey them in all constitutional requisitions. Has not the present war with Britain been declared according to the direction of the constitution ? Without doubt it is contrary to the expectations of the British friends in this country, consequently to the British cabinet, for it was publicly asserted, previous to the declaration of war that we could not be kicked into a war. The gentleman who made the assertion, probably supposed, that all his countrymen could bear the kick of England as patiently as himself. This and similar public assertions flew like lightning to the British court, fostered their pride and confirmed them in their outrages ; until the body of our nation, by their representatives formally and constitutionally declared war with Great-Britain and her dependencies. The question is not now whether we will have war with Britain or not ; this is determined by our government ; but whether we will obey our magistrates ; and in so doing, obey our God : or reject their mandates and join with the enemy, by which to incur the just indignation of our country, and the wrath of Almighty God. Soon after the declaration of war, many boldly asserted that the war was unpopular, and that the people would not endure it ; but this assertion was as false as it was bold ; for a subsequent election proved to a demonstration that the war was popular, by continuing in trust those very men, who led the nation to meet the enemy in war. This, however, did not put to silence the clamour of the opposition party ; which proves to a demonstration that patriotism reigns not in their breasts ; if it had, did, and continues to reign, they would

have conceded to the voice of the nation, and discord would have ceased ; but instead of this their wrath increases, their outrages are more open and violent, which evidently proves them to be rebels, traitors, and I had almost said, tories ; but this is an unpopular term, and I wish not to excite unpleasant feelings, I therefore only say, possessing the sentiments of the peace party of '76. Those, therefore, who continue in their opposition to government, are opposing our constitution, the requisitions of God, and consequently God himself. Shall such characters then, be considered as friends ? or, as they really are, be classed with our enemies, and treated as such. The thought is painful that any of our dear connections and neighbors should be so infatuated and drawn away from the principles of rectitude by the powers of darkness, as to becloud the best hopes of our country. Had there been no opposition among us to the administration, doubtless the principles of policy would have compelled Great-Britain to have acceded to justice before the time that war was formally declared : Hence those very persons, who profess to be opposed to the war, are the very characters who have invited the inveterate hatred of Britain to be exercised in open hostilities against us. On account of their continued opposition, it is, that the war is prolonged and will be continued ; and to their account is to be charged all the blood which has been, or will be shed, during the present war. What a train of evils has been produced in our country by opposition ! Let us flee its every appearance !

Opponents to government have alledged that the present war is unnecessary : How destitute are such characters of sympathetic feelings ; when upwards of 5000, according to official returns (probably a large number more) have been and are groaning beneath the most cruel treatment in British floating prisons : They have convinced their oppressors that they were real Americans ; they have used the most moving, the most feeling arguments, which human sufferings could produce to obtain their release ; but the answers they obtained from those worse than savage monsters, were scourgings, imprisonments, and death. They must groan—they must bleed—they must serve—they must fight their dearest friends—they must be separated from anxious wives—from weeping parents—from starving children—in fine, they must be separated from all hope of liberty, that prize of inestimable worth, in the view of Americans. After all this, we have no just cause for war, says the spirit of opposition. Our

war is unnecessary. Every feeling heart will deeply regret the fall of any of Columbia's sons, into such a deplorable state of apostacy. If the above named encroachments be not a sufficient cause for war, it is presumed that a sufficient cause cannot be named; for here the lives and property of individuals are falling sacrifices to the unjust, murderous caprice of a neighboring nation. The insult is great,—the insult is national. It calls forth justly the united exertions of the nation to seek redress in the field of Mars, for such daring, for such unparalleled insults.

Columbia's God has, apparantly, aided the cause of our seamen, the cause of our country, since the declaration of war. What wonders have our little navy done ! They have taken a large number of the enemy's ships, many prisoners and much property. The world has beheld with astonishment, the achievements of our brave tars ; while they have been making inroads upon the British armament, securing their frigates, and towing in their ships richly laden with the dainties of life. What a joy must it cause in the hearts of our impressed brethren, to see their country's rights asserted, liberty procured for themselves, and their blood avenged upon the heads of their enemies.

Our cause in the N. W. was not so pleasing in the outset ; wholly owing to the want of valor and patriotism in the commander. How do the people mourn when the wicked rule or command ! Affairs at present, however, wear a different aspect. Heroes have found the abodes of red and white combined enemies. They have taught them new lessons, at the point of the bayonet. That, although old men may tremble, and their hearts fail them at the sight of the enemy, young men are as inflexible as marble, are as courageous as dragons. Witness the young Hero, CROGHAN, with sixty brave young fellows at the fortress of Lower Sandusky, where he compleatly defeated almost a thousand of the British, and their red allies. This hero, although but in the twenty-second year of his age, has successfully and gallantly distinguished himself, of late, in three bloody battles, viz. at Tippecanoe, Fort Meigs, and Lower Sandusky. Many valiant heroes are collected in that region, who appear determined to distinguish themselves in a righteous cause ; more firmly attached to honor, than to life ; more fearful of discovering their backs, than their faces to the enemy ; more pleased to see the enemy willing to venture an engagement, than to see them flee to their strong holds.

Some heroes of distinguished characters, also, have closed the scene of action, in their country's cause. Although dead, yet they live, in the memories and affections of their compatriots. While life shall last, reason hold its empire, and affections be directed to right objects, the achievements, glory, and valor of OFFICERS and PRIVATES, who have distinguished themselves in the field, and on the water, will be esteemed dignified themes for meditation, writing, and conversation; the recital of which, will cause the tear of sympathy to flow, in unison with emotions of gratitude. The names of PIKE, LAWRENCE, and LUDLOW, will ever conspicuously stand enrolled in capitals, in the annals of fame; and ought to be engraven, as with a pen of Iron pointed with a Diamond, on every heart.

BRETHREN AND FELLOW-CITIZENS,

How numerous are the blessings we enjoy! How many mercies have been flowing from the beneficent hand of Almighty God, ever since we have had an existence! Our prosperity, as a nation, has been exceeding great! Our fathers have transmitted important legacies to us, among which, that of liberty, which they purchased at the price of blood, stands the first. Shall we tarnish it while in our hands? Rather let us, by our exertions, brighten its glory, that it may be transferred to our posterity with increasing lustre. Let us prove ourselves worthy of heroic fathers, by tracing their footsteps of righteousness, both in religion and politics; that if the venerable shades in glory look down from the high abodes, to view the progress of affairs among their terrestrial sons, with complacency of soul, they may pronounce a blessing on the exertions of our lives.

Our country, fellow men, is necessarily involved in a war, urged upon us by the aggressions of an ancient enemy; the enemy which our fathers fought—which our fathers conquered. Again they threaten our destruction; again our country calls for aid. Do we hesitate, whether to obey or rebel? whether to take the sword in favor of our country, or our worst enemy? I trust not. But that you are ready to say, here is my person, my life, and my property; all to be sacrificed, if necessary, before my country's honor, or glory, shall be tarnished.

Our rulers have invited us as a nation this day to assemble for prayer and humiliation before Almighty God; to implore national blessings; and especially, assistance in the war before us. Can we say from our hearts we are willing to be dictated by his word; to obey magistrates; to submit ourselves to the ordinan-

ces of men, for the Lord's sake ? If we come thus humble before God, as a nation, and without the least hypocrisy, can lay our hands upon our breasts, declaring that we are determined to obey God, and magistrates, and the powers which exist under the ordination of God ; may we not expect that He, who sits in the circle of the heavens, will graciously hear our requests and grant us answers of peace. But if, while we are engaged in prayer to God for his direction and blessing, we are determined, in opposition to his holy word, to disobey our rulers, and trample their requisitions under our feet, what can we expect but the frowns of that God, who abhors hypocrites and rebels ? May we not look for judgments, instead of blessings, as the due reward of our deeds ? The desire of the heart is the prayer which is heard and regarded by the Almighty. The importance of feeling our country's cause at heart, this day ! of bearing before God, the cause of our poor distressed brethren, impressed in the enemy's service ! that he would come down and liberate the captives ; that he would break their iron fetters and turn their oppressors to righteousness ; that they, who are now, rigorous masters and unwilling slaves, may become as brethren, embracing each other in the cordial arms of friendship and peace. Let our petitions be fervent, that we may be a united people ; that the nation may be willing that God should dictate our duty to magistrates, and to himself ; that he would keep every soul, in the nation, in the hollow of his hand ; that none of us be left to follow the temptations of the enemy, to sell our country, as Judas did his Lord. May our common Lord enable us all to confess our sins, which are many and aggravated, both personal and national ; and with heartfelt sorrow and repentance cause us to forsake all our transgressions, that we may cleave to our country's best good with cheerful hearts, and to our God with firmness of soul. May the sublime warrior of heaven dwell with our armies and fight our battles for us. Finally may he grant, that pure Republican principles may ever be predominant over tyranny and despotism, spreading themselves to the confines of the earth ; that while ages on ages may roll, they may firmly stand inflexible as the peak of Teneriffe, or mountains of Peru.

That Republicanism may secure the liberty of our persons, and the gospel of Jesus, that of the soul, may the Lord grant for Jesus's sake. AMEN.

AN
ORATION

DELIVERED

ON THE FOURTH DAY OF JULY 1800.

By a Citizen of the United States.

TO WHICH IS ADDED,

THE

FEMALE ADVOCATE.

Written by a Lady.

Edward may win our towns, but Philippa conquers hearts.
Siege of Calais.

SPRINGFIELD;
PRINTED BY HENRY BREWER.

.....
1808.

No 87th

freely I have received
and freely I give.
The Lord bless you
and you shall be blessed

AN ORATION, &c.

WHEN great convulsions agitate a portion of the earth, the immediate neighbourhood partakes of the shock ; and all actual spectators of the event imagine it will never be forgotten ; but unless some permanent effects are produced, not only will the affair make a slight impression at a distance, but in a few fleeting years the youth will sport with unconcern, on the identical spot where the earth swallowed the cottage of his ancestors.

Similar causes produce similar effects in the political, as well as in the natural world. In all ages of mankind governors have tyrannised, the governed have revolted, torrents of blood have flowed, and tyranny has often been compelled to change its form, while its essence has remained the same, and its power unabated.

Revolutions in government during the infancy of the world, appear to have answered no end but to stain the page of history with blood. It behoves us as rational creatures, to be satisfied that the revolution we this day celebrate, is calculated to be more interesting, more profitable to the human race. Do we celebrate this festive anniversary, because during eight years of war, and animosity, two hundred thousand of our fellow men shed their blood to decide a question of mere national independence ? If these are our inducements to joy we had better arrest our proceedings and turn the house of feasting to a house of mourning.

To acquire a name and rank among the nations of the earth, are fine words, well adapted to inflate the vanity of a national partizan ; but apart from the effects of government, will not be put in competition with human blood by those who are " friends to every clime, and patriots of the world."

CITIZENS.—To the principles, the genuine, univer-

sal principles of declaration of independence, we consecrate this day. Our festivity is not on account of the achievements of armies, not merely because the seat of government is removed from London to Philadelphia; but because the American people have calmly, and deliberately declared, that "all men are created EQUAL"—and in the presence of the supreme God have, in support of this declaration, "pledged their lives, their fortunes, and their sacred honour."

Enough of praise, enough of censure has been alternately bestowed on the actors of the scene—let us withdraw from men and adhere to principles, for principles are permanent, but every day's experience, may convince us of the mutability of men. Indeed, this mutability is, in its effects so baneful to improvement, that were it not counteracted by a force more powerful than itself, science, virtue, and freedom would recoil with a power equal to their impulse. This counteracting power, which will secure mankind from any dangerous retrograde, is the art of printing.

To this declaration, diffused by this art, will probably be owing all that is dear, and interesting to this country and mankind. This declaration independent of the success which crowned it, is an arcana for all political evil. A successful resolution, without some such declaration, would probably have presented us with no better spectacle than

"Clamorous chiefs around the throne"
"Destroying regal power to raise their own."

But whatever may be the future fate of America, she has destroyed the Bastile—she has liberated Belgium—her principles have sealed the Alps, and inundated the plains of Italy—they have climbed the walls of Rome, and burst the gates of the Conclave—they have summoned the soul of Brutus from the dust, to rid the earth like Hercules, from monsters.—E'er long Ireland shall take her harp from off the willows, and shake the air with notes of liberty. Greece shall wake from her long slumber, some new Demosthenes shall plead the Rights of man, while new Homers sing the triumphs of the free. Egypt the mother of arts shall raise her lowly voice, and demand from humanity the restoration of her Alexandria. Alexandria shall again flourish, not in a precarious collection of perishable manuscripts, but in the principles of our declaration of independence, indelibly engraven on the hearts, of its inhabitants.

Children of the Sun! Cease to bewail your Montezuma

and Atabalippa—the declaration of independence is already on its road to you—the proud Castilian tide still flows in the veins of your haughty conquerors—impatient of controul, as fond of power they see with pain and grudging, all offices, all emoluments, transferred alike from native pride, and native merit, to be heaped on the outcasts of Europe. The Spanish monarchy totters at its base, exhausted by frequent wars, impoverished by a profligate administration, farther degrees of colonial oppression will be the nostrum which state quacks will not fail to administer. Then will the inward burnings of colonial rage burst into a flame,—then will the Rights of Man echo from Florida to Chili, and re-echo from Lima to St. Salvador. The principles of freedom will then be learned from those who now wield the scourge of slavery—the benevolent system of Jesus, shall resound from the ruins of the Hall of the Inquisition—Eternal infamy shall blast the murderous Cortez—and the spirits of Almagro and Pizarro curse the earth no more.

And thou, sable Ethiop ! Suffering brother, let the principles of this day irradiate thy benighted countenance ! Already has the voice of thy tears and blood reached heaven ! Guadaloupe and St. Domingo have seen thy race revenged, and their chains broken on the tyrants heads. Yet O ! our brother, curse us not—some of us have principles of justice and bowels of compassion—we will raise thee to freedom, if we do not restore thee to thy long lost Africa !

Citizens, my soul shrinks from herself, and startles at the name of Africa ! Africa ! Where we have heaped crime on crime ! Where we have excited murders, robberies, and burnings, that we might punish them in our own land with endless, hopeless slavery, on the victims of our subtilty and their innocent posterity.—Declaration of Independence ! Where art thou now ? Dost thou shun thy own light, or dost thou retire to weep, while thy votaries

*“ Drive on their sordid traffics, gauge and span
And buy the muscles and the bones of man ;
Deal in the blood of innocence, and plead
Expedience as a warrant for the deed.”*

And thou religion ! How art thou employed ? Art thou forging creeds and systems to enslave the mind, when thou shouldst be loosing the chains that enslave the body ? Shame on thee ! “ Arise, shine, thy light is come. Preach “ deliverance to the captive, break every yoke,” explain the nature of “ the fast which the Lord has chosen ;” and command men that they “ let the oppressed go free.”

It is pleasing to turn from the contemplation of our inconsistencies, to the purity of our principles. The basis of the declaration, from which the friend of his species hopes so much is the EQUALITY OF MAN. How the idea first got abroad, that men were not equal, is difficult to conceive ; unless we refer the claim to the arrogance of power in the dark ages of the world. As in the course of events laws gave stability to property, and property was so often bartered for power as to be confounded with it, superiority and inferiority became synonymous with riches and poverty—but now that philosophy has dispelled the gloom of ignorance, men know that wealth may be acquired without virtue, and without talents ; and lost without a crime. And however imbecility, or dotage may dream about some being “ well born,” and others ill born ; yet the EQUALITY OF MAN, is the bond of our union, and the constituted law of the land.

We learn also from the declaration of independence, that public utility is the end of government. If so, there needed no apology for the extinction of monarchy ; a form of government founded in force, incompetent, expensive, and self evidently ridiculous ; always dangerous, but particularly so when vested in an unreasonable and tyrannical monarch, such as *two nations* have described the obstinate and vindictive George.

Not only do the transactions we celebrate declare that public utility is the end of government, but that the people is the sovereign—that it is the people that breathes into the essence of government the breath of life, and to its forms “ a local habitation and a name :” and that it may rightfully destroy its own creature. And more—that circumstances may make the *exercise* of this right one of its most sacred duties ; whenever *any form* of government, however plausible its theory, however legitimate its origin, either from its inherent defects, or a change in the circumstances of the people to be governed, becomes inadequate to the accomplishment of its original purposes.

Now the existence of this right includes in it the liberty of using our tongues and presses as we please, both as to forms of government, and as to the actions and motives of its agents. And this liberty we possess, and have exercised from the first dawn of the Revolution, and in its most turbid moments. Revert to the consequence of the battle of Monmouth, wherein two conflicting parties each advocated with great acrimony the causes of their favorite com-

mander. And though many unjust aspersions were cast on the character of Gen. Washington both verbally and from the press, yet freedom of communication was then esteemed so much a part of general liberty, that no person ever thought of appealing to any other tribunal in such cases.

Indeed, could we suppose for a moment, the existence of laws restraining the liberty of speech under severe penalties, they must of themselves be nugatory. The people are accustomed to speak, and to hear others speak with temper—they are not an irritable people—they *have* their faults, but a disposition to ruin a family for a word is not one. They are besides, so linked in with each other by marriages, and family connections, that their opinions will make way, from house to house, from soul to soul, and however they may be stilled, can never be extinguished. The genius of the people, is unfavourable to the system of *spies* and *informers*—they are inquisitive—they soon know the history of every body—no monster thirsting for *finis* and *quiram* prosecutions, no professional *word catcher*, could long lurk unseen among them. But should any whose *old habits*, sordid mind, and inflammable spirits, mark them as formed for foul and bloody deeds, have obtained a permanent establishment in a neighborhood—the design of such, from the publicity of their characters, would unavoidable be impotent.

Indeed, so adverse from persecution is the soil of civilized man, that though England has been disgraced for the last three years by two of the most brutal statutes that ever stained the annals of legislation, entitled the Sedition Bill and the Alien Bill; one aiming to prevent Englishmen from discussing the principles of government, the other having for its object the banishment of all foreigners, who would not aid the government in propagating the doctrines and maxims of despotism; yet, though the hollowing murmurings of popular discontent, have uninterruptedly and unceasingly disturbed the revellings of the courtiers, and planted thorns on the tyrant's pillow—though thousands of industrious Frenchmen gained a livelihood within a mile of the royal palace—though many needy wretches took up the trade of *spies*, and were supported by the example of many wealthier miscreants, the public and private pensioners of government—though servants were invited by the magistrates to betray their masters, and tavern keepers were commanded to betray their guests; yet this mountain

brought forth a mouse ! Some few French dancing masters and hair dressers, and livery servants were banished ; an eminent minister of the gospel was imprisoned for finding the Rights of Man in his bible—and some noble patriots were sent as slaves to the colony of New Holland.

The fury of government was exhausted on the printers—a set of men hated by tyrants above all others, because of all others they are to such most terrible. A single man of this class, may from an obscure garret, bombard a throne at any distance, he may work comparatively without noise, and in case of alarm, he may destroy the arrangements of his moveable types and the work he has produced, in less time than the myrmidons of tyranny can ascend his stairs. Notwithstanding therefore, many of this invaluable order of men suffered much, yet never did so many productions in favor of liberty, burst upon the world at once. Daniel Isaac Eaton assumed to himself the title of printer to the swinish multitude, a name conferred on the people by the apostate Burke, and in one two penny pamphlet published weekly, and read by thousands, he attempted to carry by storm the monarchy, aristocracy, and hierarchy of his country—he pressed into his service the keen edged wit of Voltair, and Swift, and Murray ; the cautious elucidations of Montesquie, and Blackstone ; the deep researches of Puffendorf, of Harrington, and Price ; the iron argument of Milton, the confessions of the lords Lyttleton and Chesterfield, the plaintive melody of Goldsmith—the intrepidity of Pain and Thelwall—and the chaste discriminating eloquence of Barlow. He played off successfully Mr. Pitt *out of office*, against Mr. Pitt *in office*. In short he well earned the execration of despots and the approbation of mankind ; and the history of these statutes has taught the world, that it is not in *the power* of any government to controul the freedom of the press, or the freedom of the tongue ; and that when the phrensy which excites nations to war subsides, governments of terror, will neither find spies to inform, or juries to convict.

One of the causes, which induced the American people to depose their tyrant, was his neglect of the duties of PUBLIC HOSPITALITY ; which was manifested by his obstructing the naturalization of foreigners. This (as he was then of sound mind) could only be for the purpose of preventing the population of the country, and thereby injuring the old inhabitants. And certainly, these measures were as well concerted, as the short sighted plots of

tyranny usually are. He knew that the English habits of the then colonists, contained something of liberty, and as his intention was to introduce Hanoverian despotism, he was well aware that foreigners escaping from its fangs among his American subjects, shewing them the scars of the whip, and the marks of the chain, and telling them dismal tales of excises, of stamps, of window taxes, and hearth taxes, and horse taxes, and cart taxes, and hat taxes, and pole taxes, and taxes on birth, and marriages, and funerals, and wills, and all the blessed consequences of **KINGS** and **WARS**; would make these Americans trembling alive, and unfit them even for that slow and cautious introduction of despotism, which a sagacious statesman will always prefer to military violence.

Well might the tyrant oppose the naturalization of foreigners, who like birds that have been entangled in a net, will shun the steps of the destroyer, and infuse the same shyness into all their associates. And well did the Americans to abolish a government which so artfully counteracted every cause, which prevented the assassination of their liberty. The people well knew, that except the Indians, the inhabitants of America were *all* foreigners; and as they sat around their cheerful fires, would smoke their pipes of peace and say:

“This comfortable hearth, this little farm has cost our father many hours of toil; these mountains, and these rocks, were his exchange for the fertile plains of Holland; oft’ would he talk of Holland! Its beauteous gardens, and its fine canals; its avenues of trees; then he would sigh and say, “but we have trees enough here!” then he would tell of our couzins, and our aunts—“me thinks I would feign see them”! he would say, and sigh again: and so on would he talk, till a tear would steal down his cheek; then he would shake his patient head and say, “O exile! even with freedom thou art ever sweet.”

Another speaks.—“My father was from France, a gay laborious man, he shed no tears but sung and talked of vines, but said as we could not get them, we must be content with cider—this is a good country my children,” he would say, this is a good country; here is no “Bastile, though here is stone enough to build one”; then he would shrug his shoulders, and exclaim, “Rochelle! Rochelle! thou art well named!”

A third speaks.—My father was from England, his face was variable as his native sky, sometimes he was grave, and

sometimes gay, often in a hurricane, and often in a calm ;
 “ yet freedom was the polar star to which his soul was ever
 “ true : England is a fine country, he would say, but then
 “ the monarchy, and the prelacy : no good man could stay
 “ there, since the Lord had taken the protector ; things had
 “ been getting worse and worse since the Stewarts had got
 “ back : there was no religious liberty, and he would free-
 “ ly die for liberty.” And children he would say, “ pre-
 “ serve your liberty : never part with liberty ; death or
 “ liberty !” Thus would they sit and talk, until, their
 souls like kindred drops, had mingled into one.

Well might public hospitality be expected from such a people. They felt also that public hospitality was public utility. The inhabitants of a *new* country, cannot possibly derive such immediate profits from their land as those of older districts : they have forests to clear, rocks to remove, roads to open, bridges to construct, court houses, meeting and school houses to erect, and a hundred other things to do, which the inhabitants of European countries find done to their hands. Among the means of doing all this, is seldom to be calculated a large hereditary capital, which is only the result of the accumulated exertion of ages ; and which, but for kings and wars, would have made Europe richer than Peru. In spite of those moths of property, and the rust of art, European capital far exceeds any thing known in America ; and when a portion of this is diffused among us by an emigrant, it cheers and assists us in our labor, and we get a customer for some part of our superfluous produce, whom we could not have had in the regular course of trade.

We have besides a chance for getting a good neighbour, and in our thinly peopled country, we have room enough for them and for us. They divide with us our taxes, they lighten our labor on the public roads, and if they increase our stock of knowledge ; if we have learned the use of the saw mill from the Hollenders ; if the Russians should farther instruct us in its improvement, by the application of the circular saw, without a retrograde motion. If the Polanders have taught us to make starch ; if the Germans have taught us to refine sugar, to make stone ware and above all, to reclaim our exhausted soil by the application of Plaister of Paris ; if Italy has given us some idea of the nurture of the silk-worm, and will farther teach us the culture of the Olive and the Vine ; if China will bring its lathes, and India its looms : if England has thrown away its phi-

losophic Priestly : and will throw its Arkwrights, its Brindleys, its Bakewells, its Boultons, its Wilkinsons, its Wedgewoods, its Whitebreads, its Walkers, and its Watts : must we partake of their blindness and trample under foot the pearls which they reject ? Forbid it patriotism ! Forbid it common sense ! let the men who have enlightened Europe, enlighten us ; and our sole return let us give them a full asylum ! Let them share with us, after a short probation, the rights of citizenships, the rights of suffrages : rights inestimable to them, "*and formidable to tyrants only.*"

CITIZENS.—You who love liberty, will love it *every where*—you would have it thaw the frozen souls of Greenlanders, and cheer the fainting Ethiop under the fervid rays of an ever vertical sun ; you would bid that sun in his course shine on freemen only. You must therefore, constantly have it in your eye : its name must forever vibrate from your tongue ; you must teach men their rights, even men the most ignorant and oppressed ; those who know their road, may animate and cheer each other, it is the bewildered traveller alone that needs guide.

You must teach your children the principles of this day, and by the best education in your power to bestow, teach them to understand them. You must plant, and water, and prune, and weed the infant mind : you must fence and dress the ardent growth of youth : you must preside over and assist at securing the harvest of maturity.

But citizens, in this, as in all other things, if you do not begin well, you will never end well. Those principles of freedom, which embrace only half mankind, are only *half systems*, and will not more support the burden of humanity, than the perpetual section of an arch will support a column. Our daughters are the same relations to us as our sons ; we owe them the same duties, they have the same science, and are equally competent to their attainments. The contrary idea originated in the same abuse of power, as monarchy and slavery, and owes its little remaining support to the idle sophistry.

Indeed the first moulding of the human mind, falls so naturally upon the sex, that the voice of nature would have induced us to fit them for the task, if the voice of nature had not been drowned in the clamour of our other prejudices. How shall our children learn fortitude from mothers who scream at the appearance of a spider ? How shall they learn that they are formed for their country and mankind, from mothers who know nothing of the history of either ?

How shall they learn that the "mind is the standard of the man," from teachers who are forever directing their attention to their persons? How shall they acquire habits of labour, and independence of spirit, from those whose debility of both mind and body, unfit them for either?

Had we no examples of women breaking down the barriers of the tyrant man, and storming the temple of fame, if we but reflected that the effects of their degradation recoiled upon ourselves, our own sense would induce us to rescue them from *tambour* and *fillagree*, and the endless concerns of the *toilet*, and raise them to nature and philosophy. But to confound our presumption, and forever to destroy our cobweb theories, the history of women is forever obtruding on our unwilling eyes, bold and ardent spirits, who no tyrant could tame, no prejudice enslave. Besides the heroic daughters of antiquity, our own age has been blessed with the deep classic erudition of a Dacier: the flowery meanderings of a Rowe: the comic wit of Centlivier: the laborious patience and republican energy of a Macaulay: the dramatic genius of Moore, of Lee, and of Inchbald: the melody and piety of Barbauld: the untaught towerings of Yeastly and Wheatly: the sprightly sallies of Piozzi: the magic pencil of Kaufman: the animated chisel of Damer; the unconquerable heroism of Roland, and the invulnerable reason of Mary Wolstoncraft!

FEMALE CITIZENS, follow examples so glorious; accept the station nature intended for you, and double the knowledge and happiness of mankind.

CHILDREN.—We of maturer age, are so far from thinking that we are the men, and that wisdom will die with us, that we look on our knowledge as mere folly, compared with what you will know. We were born at the close of a long night of ignorance; at the dawn, we hope, of a new era in the history of mankind—but *you* will see the *broad day light*. What it will reveal we know not. Most probably the prejudices, the short-sightedness, and crooked policy of your ancestors, will constitute the shade of the picture. You will then remember with horror and indignation, that there was a time when men of different nations used to meet in large fields to shed each others blood and you will rank such scenes foremost in the catalogue of crimes and their abettors amongst the worst enemies of the human race.

CITIZENS *of all ages*.—What is liberty? Is it a something that men may keep without care and lose without in-

jury ? No citizens. Liberty is a tender plant, which wants the constant vigilance of its owner—he must weed, and water, and defend it *himself*; hirelings may destroy it by carelessness, by accident, or by design ; and if once it withers, it is difficult to be restored.

CITIZENS. The habits of men who have been nursed under a monarchy ill comport with the simplicity of republicanism. It is not enough that we have a republican form of government, we must acquire a *republican mind*. We must be frugal, sober, industrious, self-dependent, privately and publicly hospitable. We must habitually investigate the remote consequences of our actions. We must eradicate national prejudices. We must (I repeat) withhold from *men* that homage which is due to *principles* alone. We must always remember that *men*, and not soil constitutes the state ; that laws are expressions of the public will, and not the will of those who are paid for declaring it.

Finally. If when put in competition with principles, we count life, property, or fame any thing, we are in danger of soon counting our principles nothing. Our times are big with fate ; some of us may have our fortitude put to the test ; it is our duty to be prepared for all events. This preparation O citizens is the only safe tenure by which we can hold our liberties ; it damps no joy, it hastens no calamity. Carry therefore, always about you the recollections, that “ an hour of virtuous freedom is worth a whole eternity of bondage ” and when you exercise the elective franchise, and when you assemble at your civic feasts,

“ Assert the hallow'd rights that nature gave,

“ And let your last, best wish be freedom, or the grave.”

THE FEMALE ADVOCATE.

WE read in the 7th chapter of Genesis, that when Noah entered the Ark, there went in two and two of all flesh, that had the breath of life, male and female.

As GOD in his great, good, and just Providence, has seen fit for many wise and obvious reasons, that the world should consist of male and female, I would ask the unprejudiced, the wise and the candid, how has Providence designed that they should conduct themselves toward each other :—As master and servant, or as companion and yoke-fellow ? Do you not generously answer, and say, surely the latter ! Why ought the one half of mankind, to vaunt, and lord it, over the other. The scripture saith, the man is not without the woman ; nor the woman without the man. But as the world is already filled with books, and the greatest authors, sacred and profane, have displayed their talents, and geniuses, from Moses down to the present day, perhaps in the estimation of many, it will appear folly and arrogance for an aged matron, one too, who belongs to a class, whose weakness is become quite proverbial among the self sufficient lords of this lower world, if she should attempt to say any thing, in behalf of her own sex, or a single word on the long exploded subject of female merit. But the sensations of my mind are so wounded, when I hear my sex treated, as I think, with contempt, when I see them viewed by some, with self-distant superiority, and when I behold too many, seemingly adopt the sentiment of a titled nobleman, to his natural son, that women are destitute of sense and judgment, I expect, if not from this description of men, yet, at least, from the judicious and candid, a ready

apology will be found, for what may be attempted in the following lines.

Perhaps a strong motive, which induced me to make choice of this subject, and to collect what arguments might meet my mind, in the moments of contemplative leisure, was hearing it observed by one of the arrogant assumers of male merit, what appeared to me totally devoid of every foundation, and even the semblance of justice, that our sex arrived at its zenith of improvement, at the age of twenty-one.

This influenced me seriously to consider facts, on a theme, which to me was far from indifferent, as a friend to the sex. I then entered on a comparison of the male and female, in point of merit. The result of this investigation was as follows :—and is it possible said I to myself?—have I never improved, since that age, which is the period of admiration by the gay, the volatile and unprincipled. If so, what a pitiable misfortune to me, that I was born a woman! I who have been looking forward with such flattering hopes, and pleasing prospects, for a number of years, that I should be advancing in grace, and augmenting in knowledge, with views penetrating to a future world, and expanding with eternity.

But hush such fruitless disagreeable thoughts, on the ingratitude and reproaches of others. Why is it, said I, that we are so much more admired, adored and caressed, by the gentlemen, while in our youth, than at any other age? Doth it indicate wisdom, virtue, piety and worth; or doth it point out weakness, folly and levity. The age most admired by the other sex, is the very age, which, by that admiration, proves, not what they would wish to demonstrate, but *their* folly and *our* superior wisdom. It is an age, in which we are much the most addicted to foibles, and fondest of dress, gaiety and folly; yet this devotedness to vanity, pleases and captivates the other sex, and at once delineates their weakness. If that which is the very weakness of woman will effectually captivate the man of assumed superiority, and cause even a tyrant to forget his savage nature as we read in the Apocrypha, does it not prove, that the former possesses not only superior charms, but a mental quality which, though in youth, rises paramount to the boasted reason of the assuming lords of this world. The man boasts of his power, and talents and dominion; but the woman, with all her imagined weakness, will silently command their power, their wisdom and their authority,

to yield themselves, an obsequious victim to female merit, and cause them to pay obeisance, like the elder brethren of an ancient family, in scripture, to the superior genius of the younger brother.

I am sensible however, that in the age of youth, we are the most credulous, and the most pleased with the appellation of "Angels;" which is the source of that ridiculous fondness, they often please to bestow upon us. I know, also, that it is the best age for abominable, wicked, libertine, to practise the art,—the wicked, cruel, and insinuating art of gallantry and seduction.—I, an aged matron, who have acted the part of a *Duenna*, to several misses, may perhaps be allowed to be, at least a tolerable judge of the age of weakness, and the age of wisdom.—The result of my observations is, that if female youth retain the character of a fair, unblotted, and unstained reputation, till after the age of twenty one, my anxiety for them may justly abate. It is my candid opinion, that where one has been seduced, and led astray, after that age, there have been fifty, perhaps I may say an hundred, before.—I would much sooner coincide, and agree, with the gentleman, who said, that our sex never shewed their real value, till after marriage; for the truth is, that the present distinctions are of so arbitrary a nature on the part of man, that a young lady never is admitted to any sphere of tolerable usefulness, till that period.

Without wishing, or intending, to give any offence to the young gentlemen, I shall now endeavor to make it appear, that an aged, pious and venerable matron, who has been full of good works all her days, is to be highly valued; that such a one, though passed over by the unprincipled part of mankind, is incalculably more worthy of being styled, "Angelic," than that gay, and volatile age, which has the epithet usually conferred upon it.

Governed in my sentiments by the best of rules, the unerring guide of sacred writ, we find that in the days of our Saviour, and his Apostles, the aged ladies had a just preference, not only to youth, but to the other sex, in fidelity, affection and piety. How different then from the present day, in which men engross all the emoluments, offices, honours and merits of church and state. Not so was it in the primitive church, and ecclesiastical communities. St. Paul directs Timothy to admit them, under just conditions, as freely as the men, to offices of honour and public utility; and that too, at an age when, by modern thinkers, they

have past the season of usefulness. " At the age of three " score years," he writes, " let them be taken into the " number,"—that is, into the number of Deaconesses. It is well known to all conversant in the sacred writings, that such offices were filled by the female sex in the primitive and purest days of the church. But in modern times, instead of admission to office, they are not permitted even to speak in public, or to have a voice in the church. Will any contend that it was thus in the first church, and that even Paul himself discountenances the public speaking of women ; let me ask such, what the same Apostle meant, when he exhorts, " the woman not to pray or prophesy unveiled." This supposes that they were allowed, at least, in the veil, to prophesy as well as the men. But I am not limited to rest my cause on a single passage : It will be evident from many others, that women did assist in the church. For this end, we find the promise of the gift of prophecy, "that on my servants and handmaids, I will pour out, in those days, of my spirit, and they shall prophesy."—And again Paul to the Philippians, says, " And I entreat thee also, true yoke-fellow, help those women who laboured with me in the Gospel," &c. Now will any one contend, that prophecy and labor in the church, can consist with the modern idea, that women must have no voice in the church !

I know the Apostle says, in another place, which I hear mentioned much oftener than the former ;—" It is a shame for a woman to speak in the church ; but if they would learn any thing, let them ask their husbands at home."—But I would ask,—what if they have no husbands, or what if their husbands, if they have any, are not of the church ; or what if, as is very common, the husband knows less of the scriptures than the wife ?—These texts, however, I will leave for the clergy to reconcile.

But since my pen has insensibly led me to the subject of women's speaking in the church, with submission, I shall venture to speak a word in vindication of my sentiments. Whether they be just or unjust must be determined by the reader's judgment. I readily acknowledge that I am far from wishing to see any of my sex teaching in public, or usurping authority : but if I do not misjudge, the point, as at present managed in our ecclesiastical communities, is carried much too far, in the exclusive male prerogative to teach, to censure, to govern without the voice of women, or the least regard to the judgment or assent of the other sex. If a woman may not vote, or speak, on any occasion whatever, even tho' she have no husband, from

whom to learn at home ; if she may not take any active part, by approbation or disapprobation, no not even in a silent vote, and that too when perhaps one of her own sex is a subject of discipline, or controversy, yea when, farther, as is generally the case, the great majority of the church is female, how, pray you, is the sex to be viewed ? Are they mere cyphers, or are they real members of the church ? Suppose almost the whole church be female, which is very supposeable, yea, which is not unfrequent, as will be evident to every one who views the usually constituting members of almost every ecclesiastical communion, and which fact will be corroborated by the Connecticut Evangelical Magazine, which informs us that in all the revivals of religion, more females are found among the probable recipients of Divine Grace, than of the other sex—suppose then, that a church be found almost solely composed of women, shall they still have no voice ? Shall they not be consulted any more than if void of understanding ? Shall they be passed by with utter disregard ? Forbid it, candor ! Forbid it, oh thou all arrogating man ! Acknowledge thy equal, acknowledge thy fairer half, and sometimes *thy better half*. Candor never could have admitted the modern idea, had not custom arrogated right and power, while the meek and gentle piety of the genuine, female christian spirit submitted for the sake of christian peace. But as I have neither talents nor inclination, to controvert, or largely canvass the subject, shall say as before, I am willing to leave it to the venerable clergy, and return an advocate for the aged and respectable matron.

In this part of my subject, suffer me to enumerate several names, whose characters have received an honorary mention, and whose memories are eternized on the sacred page. Among these, I would not pass over the celebrity of the Elect Lady, to whom the beloved John has dedicated an holy epistle, on subjects highly and forever interesting. Let me next mention the amiable and pious Phebe, who was a servant of the church at Cenchrea, and, contrary to the modern innovation of female exclusion from office, admitted to an honorary distinction in one of the first of the primitive churches. Permit me, also, to glance on those celebrated female personages, mentioned by Paul, in his address to Timothy, while thus observing ;—“ When I call “ to mind the unfeigned faith that is in thee, which dwelt “ first in thy grand mother Lois, and thy mother Eunice ; “ and I am persaudded in thee, also.” Priscilla was the wife of Aquilla, but so far was Paul from being like the modern

advocates for male prerogative, and female exclusion, that, to the credit and honor of women, he speaks as much of the assistance of the former, as the latter. It is also observable, that he usually mentions her name before her husband's, and I think never speaks of the husband without some honorary testimony of his amiable and pious companion.

As connected with the above honorable list of names, let me next introduce the venerable and aged Deborah, when she arose a mother in Israel ; when all the tribes repaired to her for counsel, and judgment.—Read carefully her history, mark her wisdom in peace, and her valor in war. Behold her talents in the most critical exigencies of the Hebrew State. Not a counsellor for direction, but repairs to her superior wisdom : not a general to conduct the affairs of war, but submits to her unrivalled talents : not a soldier to encounter danger, till led forth by her distinguished and supereminent valor. Read her history ye advocates for female exclusion : read it and blush for your folly in derogating from female worth.—Behold her wielding the sword with one hand, and the pen of wisdom with the other ;—here sitting at the council board, and there, by her superior talents, conducting the arduous affairs of military enterprise ! Say now, shall woman be forever destined solely to the distaff and the needle, and never expand an idea beyond the walls of her house ?

From superior talents, were I next to touch on unsurpassed examples of piety and persevering faith; I would introduce the celebrated Prophetess Anna, a widow of fourscore and four years, who in addition to her public utility in the Hebrew church, by the gift of prophecy, so utterly inadmissible and incongruous with modern exclusive ideas, must also be allowed distinguished worth, for unusual faith in the promises, and piety toward God. She departed not from the temple but served the Lord day and night with fasting and prayer.

The pious Doct. Doddridge observes, that there are comparatively few, who have leisure for such extraordinary devotion, as the above mentioned venerable matron. Where it is found, let it be valued and improved. Often have I thought, when reading in pleasing melancholly and solitude, the life, death and resurrection of our blessed Lord and Savior, that women were much more affectionate and zealous in the humble services of piety, than is usually exhibited in the men. How attentive were they to the Saviour, and how ready and cheerful in the most humble chief-

tain offices. How fully did they express the affection and humility and love of a follower of the Lamb, when they washed his feet with tears, and wiped them with their flowing tresses. They did not think, as a pious author observes, the hair of the head, which was given them for an ornament and a crown, too good to be applied to wipe the feet of the Saviour.—When our Lord was crucified, who were they that were seen weeping while he was walking to mournful Calvary? They were the daughters of Jerusalem, whom HE addresses, saying, “Weep not for me.” While he was suspended on the cross, many women were there, beholding afar off, who followed Jesus from Galilee ministering unto him, with persevering piety and affection unto the last. After his death, with what holy fervor did they perform the melancholly task of officiating in the embalment of his sacred body? Who can read the account of their affectionate piety, while conveying the myrrh and the aloes, as ingredients for that sacred purpose, and contrast this with the doubting faith of the disciples, who could only say, “*We trusted* that it had been he, who should have redeemed Israel;”—who can observe this contrast, and not admire the strength and perseverance of female piety; who can read it, and not feel the holy flame of sacred love enkindling from such amiable examples.—Who were they that watched at the sepulchre of the Lord, to testify their love to him, and to his memory? Who were they that were first there in the morning after his crucifixion, approaching the holy grave, and thence deriving the highest motives to aid their early devotions? who were the persons, to whom the risen Saviour first condescended to make his appearance, and confirm their humble faith and hope in the Messiah, as a reward for their affectionate and faithful attention to him? The enquiry is answered in a word. Women have thus been distinguished for piety, and the first discoveries of the Saviour’s love. Oh how does my heart vibrate, and expand with joy, and glow with gratitude, in meditating on such honorary testimonials of female worth!

I hope, says a very pious and justly celebrated author, that I shall give no offence, by observing the following sentiments. “I am very serious in saying, that the frequent mention, which is made in the Evangelists, of the generous and courageous zeal of some pious women, in the service of Christ, and especially of their faithfulness and resolute constancy, with which they attended him, in those last scenes of his sufferings, might, very possibly, be intended to obviate that senseless contempt, which

“ the pride of men, often irritated by those vexations, to
 “ which their own irregular passions have exposed them,
 “ has in all ages, affected to throw on that sex, which
 “ probably in the sight of God, constitute by far the bet-
 “ ter half of mankind, and to whose care and tenderness,
 “ the wisest and best of men, generally owe and ascribe
 “ much of the daily comforts and enjoyments of life.”

Enough, cries my satisfied soul ! Let the wise and pious
 but concede an equality between the sexes ; let them re-
 prove the vain, the arrogant and assuming advocates for
 female exclusion, and we are contented with less than the
 concessions of the above pious defender of female worth,
 “ *that women constitute the better half of mankind.*” I aspire
 to nothing more than the just rank, which God and nature
 designed, that equality of talents, of genius, of morals, as
 well as intellectual worth, which, by evident traits, does
 exist between the sexes ; but of which the arrogance of
 modern self-sufficiency would totally divest us had it the
 power.

With this concession, I envy not kings their kingdoms ;
 I envy not the nobles or proud potentates of the earth. I
 contend indeed for the honour of intellectual worth, as an
 advocate for the injured sex, but the height of my ambition
 is, not to be great, but good. Let greatness be the portion
 of the aspiring world ; be it the lot of me, to become a hum-
 ble follower of the meek and lowly Jesus, that “ my name
 may be written in the Lamb’s book of life.”

As the wise Disposer of all events has seen fit to lodge
 my soul, while a probationer on earth, for a never ending
 eternity, in that tenement, which the world terms the
 weaker vessel, permit me only the rank, which the unvary-
 ing laws of nature have given ; rob me not, by assuming
 arrogance, and sovereign contempt, of that equality, which
 creation equally meted to both the sexes ; and I ask no
 more. I covet not the glory of princes, but wish, by moral
 worth, to be a faithful votary of that religion, which
 enlarges the spirit, and capacitates it for more than crowns
 can give ; even for the presence of that God from whose
 right hand flow rivers of everlasting joy.

In farther discussing the subject, and elucidating my
 sentiments, which I wish to do without giving just occa-
 sion for offence, I would ask the impartial and candid,
 when treating of female merit, not only where wisdom
 dwells, or whether it be limited to the males ; but that
 which is far more important, where morals, the first mark
 of wisdom, and that to which all intellectual endowments

must be subservient, if truly valuable, are found to reside ? Which is the most given to all manner of gross immorality ? Which is the most devoted to the vile practices of intemperance, prophaneness, lust, and unnatural affections ; the man or the woman ? Which is the most enslaved to other criminal practices, such as theft, perjury, or even the first of sins, the shedding of man's blood :—If it must be answered, the man ! it requires not the pen of the learned to demonstrate which, in the sight of the all seeing God, constitutes the better half of mankind ; better in the best sense ; better not in wisdom only, which men arrogate to themselves ; but better in that quality, which constitutes the highest wisdom, the discriminating wisdom which elevates the human above the animal, the intellectual above the brutal nature.

But probably you will ask which is the greatest hero or politician, the greatest historian or philosopher, or, in a word, which is the most skilled in the arts and sciences ?—But in answer ;—let it be asked, which of the sexes has the most haughtiness to arrogate, and engross, all to themselves ? Do not the men impiously assume that all, to their own imagined superiority ? Do they not say,—it becomes the woman to be meek, humble, and submissive. Humility indeed is a virtue which becomes them ; but does it not also become the men ? or would they be pleased with humility, appropriate to the female sex, that they might more securely gain a triumph ? Humility, however, is a virtue, which I would wish to possess, as the first of graces, the first of blessings, and the first sure argument of real wisdom. Its opposite vice, I view as totally repugnant, alike to real wisdom, and true christianity. While I hear my Saviour say, “ Learn of me, for I am meek and lowly,”—my soul would reply, this Lord is my desire. May my little bark glide gently, and steal softly, through the vale of humble life, till it mount the ascending summit of ever rising day.

Were I now to pass from the open scenes of life, to domestic relations, the usual and useful sphere of woman, where the world would wish solely to limit them, shall we not find traits of excellence, which fairly entitle them, at least, to approximate the modern self-sufficient man ?

In the domestic circle, do we not often behold the faithful and affectionate, the pious and tender-hearted wife, or mother, in sympathetic kindness, fulfilling her part of the marriage covenant, while the cruel, hard-hearted husband, is lavishly spending his time, and property, which ought

to be devoted to the support of his wife and offspring, at the gaming table, "*that standard of the devil,*" or in wicked, lewd, and abandoned company.

If by intemperance and debauchery he is laid on a sick bed, with what resignation, zeal and solicitude : with what unwearied assiduity, tenderness and anxiety, doth the kind and affectionate wife administer to him. May I not say with propriety, that kind, condoling, care warms every vein, and beats in every pulse ! But had the wife been the aggressor, what would been the alternative ? Must not a separation have taken place, and she have been turned into the wide world, without a farthing for her support, though she had brought him thousands ? Is not this the law for the guilty wife ? but there is none such for the equally criminal husband. I appeal to the unprejudiced mind, whether this be not the difference between the cruel, hard-hearted, husband, and the tender and affectionate wife ? On the part of the latter, all is forgiveness, and charity which covers a multitude of sins ; but on the part of the husband, all is revenge, or retaliation, if the wife offend. I do not intend, by this, to intimate that there are no exceptions, for I am very sensible that there are many fair ornaments to human nature, who carry the Christian principles of charity and forgiveness, as far as any, of the sex whose part, I am now advocating.

Now for a moment, let me turn your attention to the young, while in the years of tender adolescence. Can it be said, that Chesterfield has no pupils in the world ; no infidel wretches, who are assiduously practising the art of gallantry and seduction, and taking the advantage of the credulous, unsuspecting, unexperienced, young and tender minds ? Is it not true that when by art, under the soft appellation of gallantry, or the fine feelings of sentimental affection ; when by that cruel, wicked, artifice of flattery, and lying, they have made a conquest of innocence, they straightway go and boast of that, which ought to be the greatest blot in their character. And yet the consequence of this injurious conduct is, that the villian is admitted to honors and emoluments, at least it becomes no impediment to his promotion, while the injured fair one, once innocent and beloved by her parents, receives a stain, by one act of indiscretion, which she can never obliterate, or fully wear away. Why is it, that woman must forever suffer reproach for a single crime, though deceived by the superior artifice of a man of the world, who has learned the art of gallantry, as one would a trade, while the latter, though

far more criminal, as much more so, as the deceiver than the deluded, shalt, notwithstanding one or a hundred similar villainies, be caressed, esteemed and admitted to honorary employments.

The candid and discerning will, I believe, better discriminate between the different demerits of the sexes, and be more just in their esteem of the one, or the other. Such candor, I have seen, and, with pleasure, noticed in one, who was just enough to acknowledge, that the world is ungenerous in their different treatment of the two sexes, in the crimes here supposed. He could not see, why one should yet retain a character unsullied in the estimation of men, though guilty of repeated artifice and deception, to the lasting injury of the unsuspecting, while the deluded, for a single indiscretion, must suffer perpetual infamy, or the most piercing neglect. In his opinion, the man who could basely impose on the honest heart of unsuspecting innocence, and after winning her affections by the soft and prevailing rhetoric of gallantry, could ungenerously leave her to sorrow, shame and despair, is more detestable than a common robber, in the same proportion as private treachery is more villainous than open force, and money of less concern than character and happiness.

But it is time to turn the reader's attention from such polluted wretches and vile libertines, to those with whom it is a privilege and honour for our sex, to form the nearest and most sacred union. In perusing the letters of the pious Bennet, or the writings of the well known, truly accomplished and much admired Doct. Watts, we rise as it were to a superior world, and a new order of beings. We are ready to forget for a season, that they can, even in their nature, be more allied to the former description of characters, than angelic and human intelligences. The first of the two gentlemen just quoted, observes in his letters to his niece : " They who speak degradingly of women, do not know the value of the treasure which they despise. " They have not sufficient taste to relish their excellence, " or purity enough to court their acquaintance. They take " the portrait of an abandoned woman, and think her features applicable to the whole sex. Women, it is certain " are exceedingly injured by their education. If they " were, what they should be esteemed, they are those " lights in the picture of human life, that are intended to " cheer all its darkness and its shades." The other writer, when touching on the subject of present controversy, observes as follows. " What is it, but custom, that has

“ for ages past, confined the brightest geniuses, even of
 “ the highest rank in the female world, to the business of
 “ the needle only and secluded them most unmercifully
 “ from the pleasures of knowledge and the divine improve-
 “ ments of reason.”

To these two amiable advocates for female worth, permit me to add the observations of another, whose name I cannot now command. “ To see one half of the human
 “ race excluded by the other, from all participation of gov-
 “ ernment, is, to me, a political phenomenon, which accor-
 “ ding to abstract principles, I hold to be impossible to ex-
 “ plain.”

How widely varying is the language of these gentlemen, from that of those who say with their Mahometan brethren, and in the genuine spirit of a disciple of the prophet of Mecca, “ Women have no souls, or women were made for
 “ their service.” Justly may we suppose, that such men would rejoice to unite with that Tartar guide, who loaded his mule with female slaves, the fruit of his purchase, and was conveying them according to the custom of some of the dominions of the Sultan, like other matters of traffic, to dispose of them in the best market. What an unhappiness it must be to such men that they were not born in Turkey—or had not early become disciples, and subjects of the Arabian Prophet. To compensate for this misfortune, let such be advised to engage in the African slave-trade, where females can yet be purchased, and to whom they may preach successfully, the pleasing doctrine of libertinism, “ that women have no souls ;” or were made to be entirely devoted to menial services, domestic employments solely, and bow to the arbitrary pleasure of the self assuming, self created, tyrant. Horrid ideas ! How my heart vibrates with anger at such thoughts ! Could I be led to believe, that my calling was no higher than for the service of a libertine, the advocate of brutism, for surely none but such, will make use of such language. Alas ! how would I detest the light of yonder sun, or lament that I had an existence on earth ; or that I was not an animal void of intellectual, and rational endowments.

But such will reply, doth not the scripture teach us the language, “ that women were made for men, and not man for the woman ?” How easy a matter is it to pervert any scripture, and make it speak any language, by sinister men, and with sinister views ?—Is it not also said, that angels were made for men, and not men for angels. At least so much is said of this nature, as to justify such an interpreta-

tion here, as really as in the former case. For speaking of the angels the apostle observes, "Are they not all ministering spirits, sent forth to minister to them, that shall be heirs of salvation." And again, "the sabbath was made for man, and not man for the sabbath." And may I not say with propriety, that the scriptures were made for man, and not man for the scriptures. There is an ancient proverb; "What we wish we easily believe." No other reason can be assigned for the forced and unnatural construction of passages of scripture like either of the above, to countenance that arrogant prerogative which the self assuming Lords of this world would imagine themselves justified in usurping.

An ingenious author, speaking of the pretensions of some to exclusive pre-eminence, when compared with the future world, observes, "Souls are of no sex, any more than genius, wit or any other of the intellectual faculties." With this idea, Paul's sentiments appear to congenialize, when he observes, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ."

Much and often has the world exclaimed against masculine women. Before I offer any sentiment on this exclamation, I would wish to hear the word properly and fairly defined. If by the epithet "Masculine," be meant a bold, assuming, haughty arrogant, all sufficient, dogmatical, temper and spirit, I would wish totally and entirely to discard it from the society of the fair sex. I would wish the term to be applied, where I think it is appropriate, by long established custom. I am quite willing that the other sex should share it altogether to themselves. But if by the word "Masculine," be meant a person of reading and letters, a person of science and information, one who can properly answer a question, without fear and trembling, or one who is capable of doing business, with a suitable command over self; this I believe to be a glory to the one sex, equally with the other.—The sole reason why the epithet is disgraceful, in the estimation of many, is because custom, which is not infallible, has gradually introduced the habits of seeing imaginary propriety, that all science, all public utility, all superiority, all that is intellectually great and astonishing, should be engrossed exclusively by the male half of mankind.—But may I not securely say, that it is a point of great consequence, that we should have an equal share in science, or that degree of education, at least, which enables us, in some measure, to have command over our-

selves, and become superior to those base artifices of the many, by which numerous females, through the want of suitable privileges in education, have been the dupes of men inferior to themselves, in every other respect but this single advantage, of education.

Are we not sensible, my female friends, and have we not often heard it observed, by the other sex, as an objection to our possessing peculiar advantages for scientific improvements, that they cannot so easily command the ascendancy over us ; but why should we wish them to have this dominion, if we are sensible that that is often, and, may I not say, almost always, the reason and foundation of our ruin. A young lady of the greatest purity of mind, yet uneducated, is frequently a victim to the arts of seductions: differently advantaged by knowledge, the seducer would have respected her virtues, and conducted with becoming deference. Thus, a second advantage would be the consequence of female education. It would reform the men, or at least prevent, or restrain, many of those artifices, which are now too successfully used, with innocent, uneducated, and unsuspecting females.

If a well informed mind will be the mean of enabling us to possess some command over ourselves, of what infinite consequence and importance is it to us, that we read both men and books, and study to acquire all that theoretic and practical information, which enlarges the soul.

Now I observe, that if the above description of useful and scientific information, which has hitherto been arbitrarily appropriated to the males, is intended by the epithet " Masculine education," instead of being terrified from such pursuits, by fear of the term, I would wish to be one of that accomplished number.

But why is the fair book of knowledge hidden from our research ? Why is it no farther disclosed to our view ? Do we deserve the reproach of those men, who, in all the pride of scholastic literature, depreciate our natural talents ?—How different the sentiments of the worthy Burton, in his lectures on female education. " The capacities of each sex, he justly observes, are equal. That this is true, he continues, may be easily perceived, by an attentive observer of children, previous to the culture of tuition. If any difference be then discernible, it is certainly in favor of girls : who in general display a greater share of vivacity, and a readier talent for conversation, than boys. Were a similar plan of education to be adopted, the women, without doubt, would be as well informed in the system of human

knowledge, as the men. There are women, who have given ample testimony of the quickest genius, with a discernment and penetration equal to the ablest statesman."—Plutarch, speaking of the sexes, says, "The talents and virtues are modified by the circumstances, but the foundation is the same."

If my mind is not strongly prepossessed, when reading history, in favor of my sex, government has prospered and flourished to as high, if not higher grade of dignified excellence, under the direction of female, than male, administration.—If I mistake not, since the reign of William the Conqueror, there have been nearly ten men to one woman, who have filled the British throne. If this be a fact, notwithstanding the great disparity; if out of the small number of female sovereigns, there can be named one, who has been equal, or more than equal to any King of England, who ever reigned before, or since, doth it not strongly enforce this argument, that it is possible for a woman to arrive to as great a degree of literary excellence, and as high a grade in every qualification, which forms the mind for real greatness, in the most responsible stations, as can be exhibited by the other sex.

I should suppose it unnecessary for me to elucidate the above assertion, by adverting to the celebrity of that illustrious Queen Elizabeth, whose character, in real greatness, has irradiated the British empire.—Perhaps never a monarch had intellectual powers, less uninterrupted in exercise, even to the last moments of a very great age, than this illustrious ruler of a great and magnanimous realm. Did not the science of the scholar, the penetration of the politician, and the profoundness of the statesman, and the ruler, meet in her? Did England so justly celebrated for talents, and victory and greatness, ever flourish more in one reign, advance nearer to the zenith of human perfectability, or gain more laurels of triumph, than under her wise and enlightened administration?

But will not the same mean illiberality of spirit, which has said, "Although a female may ostensibly wield the pen, yet it is certain some men, of literary talents, sits behind the curtain to guide its movements," say in the present instance, that whenever the wheels of government have been successfully rolled by the reign of a woman, it is to be imputed to the influence of a good minister, or wise counselor. To this I reply; probably never did a King reign on the British throne, or wield the scepter even to a very great age with a greater spirit of independence, than the illustri-

ous Queen, whose name is before us. Who was ever more distinguished than she, for retaining in her own hands, the entire reins of dominion, or which of her subjects, was able to penetrate the arcana of her policy, which she had locked up in her heart from the most scrutinizing eye of her many jealous and vigilant partizans? How sparingly did she ever divulge any secrecy of importance, even to her privy counsellors, and how remarkably sparing in the bestowment of favors, or the conferment of promotion?—But it is not my talent, nor is it through the organ of my pen, that the trump of her fame is to be sounded.—The literary world has been sufficiently liberal in celebrating her greatness, and her illustrious deeds.

While the name of Elizabeth is recent in my mind, it calls forth a crowd of illustrious names, who have shown in different spheres, with distinguished radiance. As an historian, who will not admire the elegant pen of a Macaulay, the nervous, independent and the ingenious writings of Lady M. W. Montague. Of miss Wolstoncraft I shall say little, though her writings be highly original and enterprisingly literary, because her merit will be all passed over, under the epithet of “Masculine;” and every thing which approximates to male merit, will surely be decried. In poetry, numbers might be produced, who have shone with superior brilliancy of talents. In moral writings, the excellence of a Chapone must be admitted, but will recede before the all conquering piety of the amiable and devout Mrs. Elizabeth Rowe, whose fine writings and beautiful poetry are so much read and admired, by the pious and literary part of the world. This worthy woman retained the amiable and strong powers of her mind, till the last. This is evident by “the devout exercises of her heart,” a book much read and admired, as a devotional work, written just before her death, and dedicated to her true friend and great admirer Doct. Watts, and published by him soon afterwards. Was not this all-accomplished,—and may I not say with propriety, “Angelic Lady,” the pride and glory of her sex, and an ornament to human nature. A venerable lady seventy-two years of age, full of piety and good works from her youth up; of such a sweet and amiable temper, that it has been disputed, amongst her friends, whether she was ever out of humour in her life. Behold her sitting and sociably conversing with her friends in the evening,—and before morning was probably company for angels.—But may it not justly be noticed, that those eminent and worthy ornaments of their sex, were in a different

situation from their sisters, in this respect, that it was their privilege not to be confined to domestic cares ;—to those cares which in my opinion retard and prevent our acquiring those scientific improvements, which, I am contending, ought as really to be shared for the one, as the other sex. Let the customs of the modern world be ratified, let the women be viewed as intitled to a share with the men, in literary concerns, and we should find, not once in an age only, but, every year, there would arise female geniuses unsurpassed by all the boasted superiority of the present assumers of universal merit.

What circumstance, justly weighed, can be fairly adduced to influence any impartial mind to believe, that the intellectual talents of the female sex, are not as susceptible of improving and advancing in literary pursuits, as far as the males. If this be not the case, why doth not life cease earlier in them, or sooner, than in the other sex.

According to the analogy of nature, that species which is capable of the greatest improvement, is longest protracted : but I have never heard, to my remembrance, such an idea suggested, as that males could boast of longevity beyond the females, which is an almost infallible law both in the animal and vegetable worlds.

Why then may not all the seeming difference between the sexes, be imputed solely to the difference of their education and subsequent advantages ?—Here let us draw a just and plain parallel between the education of a sister and her brother. Perhaps they are sent to the same school, till the age of ten or twelve years. Here the advantages of their improvement are the same, and their actual augmentation of mind is equal, unless there be a real superiority of genius, in the female youth, which is a case not unusual. Behold the arbitrary distinctions which are, next, made between them. The brother is taken from a common school, and transmitted to an academy, or a collegiate life ; next becomes a divine, a lawyer or physician ; the whole term of time, including usually from seven to nine years. But how is the time of his sister occupied, after she is taken from her early school. Immediately she is removed from every mean of literary improvement, and almost as effectually immured in a house, as a roman catholic Nun. She is admitted to walk in no road of preferment, and has before her, no incentives to aspire to public utility, by superior enlargement of mind. No ! that is not the path for her to walk. Science and public utility are exclusively appropriated to the males.—See the invariable sister's fate !

If she be not sent to a nunnery, she is at least confined to domestic labor, and utterly secluded from all public concerns.

If not thus limited, she must have what the world calls a polite education: such as dancing, music, embroidering, altering and adjusting the fashion of her apparel. I have heard it, and I think very justly, observed, as an apology for females when frequently conversing, and being more disposed than the men, to talk of fashion, dress, amusements and the polite customs of the fair world, that the former were precisely following the natural and almost necessary effect of their appropriate education. A young Miss is taught to esteem it of the utmost consequence to her success in life, that she be dressed fashionably, and observe the external graces. It requires but a small share of sagacity, for her to discern, that unless she pay more attention to outward ornaments, than intellectual endowments, she will not be noticed by the other sex, on whom is her dependence for a partner, or, shall I say, "master," for life. For high intellectual endowments, she would rather be avoided, in the view of a connexion for life, as these would be qualities incompatible with that arbitrary sovereignty, which the man would wish to have fully established in his domestic empire. To such a man, when she is united by the dearest ties, how are the best of her days, and the prime of her life to be devoted?—In a way truly, which I acknowledge to be highly beneficial; in the employments of the house and the nursing of children, and imbruing their tender minds with the early precepts of true wisdom. But beneficial as it may be, does not this confined mode of living, and devoting our rolling years, afford sufficient arguments, why females do not advance in literary acquisitions, and the knowledge of men and manners, and the concerns of more public utility so far as the other sex.

Let us farther, in the pursuit of the general arguments of the subject before us, descant for a moment on a class of our fellow men, who have for ages been holden in the vilest bondage:—I mean the African race. Divested of almost every advantage for intellectual improvement, we may perhaps derive a good additional argument for the elucidation of the equality of intelligence naturally between the sexes. In this class of human beings, we may fairly see the force of nature, unaided by art or cultivation, as it respects the male and the female. Do we find in these human souls, that distinction of intelligence, which is con-

tested among the whites? If there be a difference in point of natural talents, between the sexes in the African race, is not that difference evidently in favour of the females? What African has displayed a greater share of genius, and stronger mental powers, than the justly celebrated Phillis Wheatley, whose poetical writings are so much read and applauded. How long had the world been accustomed to believe this despised race to be really inferior? How unjust in making no allowance between their children, and those of the whites, in early education, early ideas of liberty in the one, and of slavery, which never fails to depress the mind in the other. But in returning from the regions of slavery, which are at this day irradiating, by the all cheering sun of liberty, will not the last observations enable us to discern, that the only cause of the discrimination between the sexes, in the Christian world, arises from the early difference in education, and total distinction of future temporal prospects as to public utility.

Let us for a moment advance the supposition, that this distinction were reversed in favour of the females. What would be the consequence, if the doors of our seminaries were as effectually shut against the gentlemen, as they now are against the other sex ;—and colleges and superior schools of scientific improvement, were appropriately open to the benefit of the female world. I ask what would then be the consequence? Would it not be a *complete reverse* of superiority in the sexes. Methinks I see some of my sex smilingly say, surely the result is indisputably true. The scale of literature would soon preponderate in our favour, and the gentlemen become of course, the same ignorant, weak and pitiable beings, as they now view the females. May I not add? “ And a little more awkward too.”—But hush, I will say no more, lest I should give offence. It is not my design, if in my power to enter the lists as a candidate for a paper battle ; I wish only to be indulged in a little railery on the other sex, in return for far more bitter things, and much severer satire, which they have long uttered against female talents. Thus much I will add for their consolation, they need not ever fear the most distant probability of our soaring above them, so long as domestic confines, and the nursery of children are our destiny and employment all the prime of our lives, and the best of our days. But what I desire of them is that they lay no more on us, than God in his providence has designed.

As we are co-heirs of immortality, let us walk hand in

hand, as equals in nature, and not as the master and servant. Women were figuratively, if not literally taken from man's side, a station where I have reason to suppose and believe the good and pious are willing, and do choose, to see us placed. For once be candid, and throw off all arrogant pretensions to natural superiority, and the strength of native genius above the females. Be candid like Watts, like Doddridge, like Bennet, like Newton, whose names have been quoted. How, my female friends, can we too much admire their character, in emerging so nobly from the usual prejudices of their sex, and in advocating female merit.

On the ground of equality alone, is there a prospect of true, permanent, and endearing friendship :—friendship not like that between the master and his faithful slave, but like fellow rationals, engaged in the same cause, ennobled by the same prospects, and travellers to the same eternity of intellectual and moral delights. Without this equality, there can be no esteem, and consequently no true rational felicity in the connubial state ; nor reciprocity of sentiments, interchanging and inspiring intellectual life, and glows of moral and sentimental joy, in that union, which, on earth, when justly formed presents us, the most lively portrait of heavenly bliss, which can be exhibited in living colours.

A certain author, I think it is Wallaston, in his " Religion of Nature delineated,"—speaking of the authority of masters over their servants, and of parents over their children, says,—" I purposely omit mentioning the authority of husbands over their wives, because I think that point is carried much too far." This brings to my mind the observations of a Roman Sage. " I think it of more consequence, to be a good husband, than a great senator."—Surely our sex will justly appreciate such men, and such sentiments, whenever they appear. We will congratulate those, who have had the happiness to spend their lives, with such philanthropic souls.

And is there not utterly a fault in us, that we make no more distinction between such worthy characters, and those who, on the reverse, walk about, I do not say, like roaring lions, but, like vile libertine wretches, seeking whom they may seduce. As of certain reptiles, it is said that nothing better pleases them, than to counterfeit the cry of an infant, to lead them to success and bound for the prey : so with these sons of infamy, nothing better pleases than

the counterfeiting of pure innocence, that they may spring for the spoil. Vile men, cruel assassin! yet under the specious forms of gallantry and fine sentiments, they find admittance to the society of those ladies, whose pure ideas are as opposite to theirs, as Heaven is to Hell.

To turn from such disgustful characters, can we, on the reverse, too much admire, or too much venerate such pious men, who imitate the example of our blessed Saviour, whose kindness and affectionate attention to our sex, we may read in our sacred book, in our retired moments of leisure. Probably one reason why our Saviour was thus peculiarly attentive to the sex, whose neglected worth is now advocated, was like almost every other part of his conduct, to be an example to Christians in after ages. Perhaps also, another reason, which has been entertained by some, was that by the power and operation of the Divine Spirit, woman, at the exclusion of man, was instrumental in uniting Deity to humanity, in that high and all intrusting event of the incarnation of the Messiah. How can we my female friends read the first chapter of Luke, where the angel Gabriel visited the blessed Virgin, and the salutation that passed between her and Elizabeth, how can we read those affecting and beautiful lines of sacred inspiration, and our hearts not glow within us, expand with gratitude and leap with holy extacy. What high and distinguished honour was then conferred on our sex.

But to return from this digression to the importance and justness of admitting the idea of an equality between the sexes; how greatly doth a man of science misjudge in choosing a companion for life, if he selects one from the class of the ignorant and untaught, that he may, by this mean, the more securely retain his favorite supremacy. Is it not a total blindness to the ideas of refined happiness, arising from a reciprocity of sentiments, and the exchange of rational felicity, as well as an illiberal prejudice, thus to conduct?—Shall the woman be kept ignorant, to render her more docile in the management of domestic concerns? How illy capable is such a person of being a companion for a man of refinement? How miserably capable of augmenting his social joys, or managing prudently the concerns of a family, or educating his children? Is it not of the utmost consequence, that the tender mind of the youth receive an early direction for future usefulness? and is it not equally true, that the first direction of a child necessarily becomes the immediate and peculiar province of the woman? And

may I not ask, is not a woman of a capacious and well stored mind, a better wife, a better widow, a better mother, and a better neighbor ; and shall I add, a better friend in every respect ?

What a great disparity between a man well educated in the several branches of useful science, and an ignorant unlettered woman, for a companion ? How can their days glide smoothly together, in a connection which requires mutual counsel, aid and dependance ? How can they enjoy the refined pleasure of intermingling souls, interchanging sentiments, and reciprocating the feelings of the heart. The two sexes are designed for mutual improvement in happiness, and for enjoying a reciprocation of affections. But this can never be the case, if the one be so much degraded as to act, not like the friend, but the slave of the other. A certain writer observes, " If domestic servitude be the general allotment of women, they can no longer be considered as rational companions, or as qualified for the pleasing endearments of society." Wallaston observes, " The more intelligence women acquire, the more they will be attached to their duty, by fully comprehending and realizing its value. If women are educated in dependence, that is, to act in perfect subjection, and with implicit obedience to a fallible being, and submit, right or wrong, to arbitrary power, where are we to stop ?—I can by no means coincide with Milton, notwithstanding the great ingenuity he has displayed in his *Paradise Lost*. He represents Eve saying to Adam, " God is thy law ; thou mine. To know no more is woman's happiest knowledge and her praise."—I shall just take the liberty to observe, that I should suppose such doctrine to his wife, must sound harsh, and may well be supposed to have been the occasion of her leaving him. Must woman have no law but her husband ?—Has she not a rational nature, as well as the man ? and is she not equally accountable for the improvement or misuse of her judgment ? How painfully was the sensation of my mind lately touched, and mortified at seeing one of my sex, who it seems had been fully indoctrinated in the sentiment, that the husband is the wife's law ? I thought she very greatly degraded the dignity of woman, when I heard her say, " I never took a penny of my husband's money in my life, without obtaining his previous consent." And pray, what could an honest servant say more ?—I once had the knowledge of a woman's going in the simplicity of her heart to one of her neighbours, to ask her advice, whether she tho't

she had done wrong. She said there was a certain small article much needed in the family, and that her husband was unwilling to purchase it; that she took some of his money without his knowledge, and bought it; but that no one in the family was more benefited by it than himself. The good honest hearted woman returned home abundantly satisfied, on being told by her neighbour, that it was her opinion she had done no iniquity.

Mrs. Griffith says, in her letters on economy, that there should be no reserve of expence on either side; and where there is but one heart, one might imagine there should be but one purse. Surely one purse is sufficient for the united husband and wife, who walk hand in hand, in the bands of nature, harmony, and affection. Who can read the life of the eminently pious John Newton, and especially his letters to his wife, and not admire the reciprocal affection, esteem, and mutual sentiments of respect there exhibited to view; not the veneration of a slave to her master, but the esteem of valuable friends and equals united in the tenderest and dearest alliance. How generous is he in acknowledging her worth, and his high obligations, under Providence, to her, for his reformation, and all his usefulness; that she was the mean of reclaiming him from error; that he scarce ever did any thing without consulting her, and that if he ever did, he was almost sure to repent of it. What an acknowledgement here, of the superiority and worth of woman? How much would one of our modern self-sufficient lords endure, rather than make what would be to him such a humiliating concession? To return to the last mentioned worthy Divine.—How did he continue to appreciate the value of woman, even to the end?—How sincerely did he mourn the loss when she was no more? Length of time could not obliterate the dear remembrance nor efface his never dying love. Years successively roll over his solitary soul, and succeeding anniversaries serve only to renew the grief, and produce elegiac reflections. Read but the following beautiful and affecting lines, written on the second anniversary after her decease, and be convinced of all I have attested.

“ If death could break our union past !

“ Frail though endeared the tie :

“ The stronger bonds of grace shall last,

“ When death itself shall die.”

Arc we, my female friends, sufficiently sensible that it is the good, the learned and the pious part of mankind,

who treat us with due respect and tenderness, as companions and equals; and not with the superiority of a master to a slave. Of what great consequence is it to us then, that we endeavour to make choice of such for companions through this vain ensnaring world. Seldom do we find a man of religion, united to good sense and an enlightened mind, who will assume the airs of superiority over the wife of his bosom, the companion of his soul.

In connexion with this idea, I congratulate you on the approximation of that happy era, when light and science shall be still more diffused, and good men shall more prevail. The scale of literature fast preponderates in our favor, and liberty increases throughout, as science augments. "Great is the truth, and it must prevail."

Pardon the multitude of my quotations, since they are mostly from the scriptures and men of piety, though they be adverse to the ideas entertained by many, of women's inferiority, as to intelligence, compared with the other sex. A gentleman in a late magazine observes, "Nothing conduces so much to the dignity and happiness of society, as perfect equality and frequent intercourse," in every species of information between the sexes. When women no longer the humble dependent, or the obsequious slave, but the companion and friend, is party to an attachment founded on mutual esteem, then, and not till then, does man assume his intended rank in the scale of creation. Why should women be called the weaker sex, when it is acknowledged, that they take much more care of their reputation, than the men.

As I observed before, that a woman of information, and one viewed by her husband as a companion, made the better wife and the better widow, I beg leave to state a supposition, as I imagine to the point. Suppose one who has from her youth been indoctrinated, and habituated to sentiments of female inferiority, one who has never been suffered to have an opinion of her own, but, on the reverse, has been taught and accustomed to rely, and implicitly believe, right or wrong, on her parents, guardian, or husband. What will be the consequence of all this, in a situation when deprived of the counsel of either or all of them, she is necessitated to act for herself, or be exposed to the fraudulence of an unfriendly world? Perhaps she is left a widow, with a large property, and a flock of small dependent children? but where have they to look for protection, or on whom to rely, but on their insufficient, helpless moth-

er? How poorly capable is she to fill the vacancy, and act to her tender babes and orphans, in their bereaved situation, as is absolutely necessary, both as father and mother? How incapable also is she of assisting in the settlement and adjustment of the estate; how liable to fraud, and how probable to be injured by unreal, or exaggerated debts.

But to enumerate the inconveniences, which daily attend a helpless ignorant widow, is far beyond my reach, and perhaps penetrates beyond the sensibilities of the most refined writer. No less unhappy is the consequence that follows the unfortunate wife, who has been kept in her leading-strings all her days, and has no idea of taking the management of any business upon her unassisted self. Her husband views himself her guide and protector, treating her more as a child, or riper servant, than as companion and friend.—The good-hearted woman has lived all her days in ease and affluence, having never tasted the bitter cup of poverty, nor affliction. She thinks that her mountain standeth strong; and she shall never be moved. But perhaps through her ignorance, or her husband's extravagance, they live far beyond their abilities. Their neighbors are secretly whispering her unhappy situation, but the poor woman must be kept entirely ignorant, for no one is willing to be author of such ill tidings, nor to converse with her on a subject of so delicate a nature, till the creditor makes his demand, and the officer comes, in a very unfeeling and authoritative manner, to execute his office. The consequence is, that the unhappy family is left destitute of the comforts, yea, of the very necessities of life.—Alas, the unhappy woman! What a sudden transition from affluence to poverty, from prosperity to extreme wretchedness. All this, not unfrequently ends in a state of insanity, as well as total ruin. Does not experience daily teach us, that, in this world, many things are far from what they should be; yet they must remain imperfect, in a measure, as we find them.

But modesty whispers me, and reason ratifies the admonition, that it is time to quit my subject and my pen. But before I do this, permit me to conclude by inserting a few words in the stile of personality. I candidly confess that, for a number of years, I have had a fondness, or if you please to give it a different appellation, "a mania for scribbling." Usually, when I have taken my pen, in the moments of contemplative leisure, it has been devoted to the muses. Deviating from my fond love of poetic meas-

ures, I wished, for once, to exert my genius in prose. But what shall be my subject, was the next enquiry? The preceding theme occurred to me, as good, and what, if well conducted, might not be unuseful.

Perhaps these lines may chance to meet the eye of one, whose soul may yet be troubled, notwithstanding all his stock of science, with the spleen of criticism, and prejudiced jealousy against our sex. Surely such will say, what miserable language is this! what bad grammar! surely she does not round her periods! She had better been at her needle work, or the distaff! Friend, I will spare you all this labor of criticism. I acknowledge all my want of literary improvement; but yet I am not willing to ascribe it to want of mental powers, but the disadvantages attending my education. I have not been brought up at the feet of Gamaliel, but like Martha, have been cumbered with much serving. Should any presume to say, that some man of letters has sitten, behind the curtain, to guide the movements of my pen, this I shall positively deny, and subjoin with the Authoress of the "Gleaner," "My nearest friend is totally ignorant of this performance, and is an utter stranger to every line, till he may see it from the press."

F I N I S.

Dear Brother I wake
a present of this to
you not because I think
it is a perfect piece
of work but I think it
stains ~~much~~ truth which
may be of real service to
you if read without
prejudice which I trust
you will do. I trust I do
rather let all our that
to acquaintance together in
love and Friendship
inclines me to believe.

DISSERTATION

ON THE HARVEST OF

MYSTICAL BABYLON.

BY WILLIAM F. MILLER, A. M.

PASTOR OF A PRESBYTERIAN, CONGREGATIONAL CHURCH, IN
WINDSOR, CONNECTICUT.AUTHOR OF DISSERTATIONS ON THE PROPHE-
CIES OF THE SIXTH AND SEVENTH VIALS,
AND ON THE SUBSEQUENT GREAT DAY
OF BATTLE, IMMEDIATELY PRECE-
DING THE MILLENNIUM.

ALSO,

AUTHOR OF DISSERTATIONS ON THE SUBJECTS
AND MODE OF GOSPEL BAPTISM.

PUBLISHED ACCORDING TO ACT OF CONGRESS.

BOOK III.

Matt. xv. 13. "Every plant which my heavenly Father hath not
planted, shall be *rooted up*."Matt. xxii. 5—7. "But they made light of it, and went their
ways, one to his farm, another to his merchandize: and the
remnant took his servants, and entreated them *spitefully*, and
slew them. But when the king heard thereof, *he was wroth*:
and sent forth *his armies*, and *destroyed those murderers*, and
BURNED UP THEIR CITY." JESUS CHRIST.Rev. xvii. 26. "And the *ten horns* which thou sawest upon the
Beast, these shall hate the whore, and shall make her desolate
and naked, and shall *eat her flesh*, and *burn her with fire*."

The REVEALING ANGEL.

HARTFORD:

PRINTED BY HUDSON AND GOODWIN:

PREFACE.

WE live in the days of the world's woe. According to prophecy, the Roman world is now suffering the woe pointed out under the sounding of the seventh trumpet, in the rise of a fifth empire, and of a new race of kings upon the ruins of the whole antichristian world. The sixth vial of divine wrath hath dried up the mystical river Euphrates. It hath sent the three unclean spirits like frogs out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, to corrupt the whole world, as far as their influence can extend, with the atheism and deism of the French revolution. It hath enabled them to act like the spirits of devils in working a kind of enchanting miracles, to gain mankind over to their system. And it hath prepared the way for the rise of a new race of kings, which are now under the seventh vial of divine wrath, let loose, to waste human life in the field of blood, beyond all preceding example.

These kings, (for, in prophecy *their number is PLURAL*), are represented as the plunderers and conquerors of the Roman world, with all the bloody rage of *Jewish retaliation*. They are described, while building this mighty Empire as the greatest scourge and curse, which ever afflicted the human race. Their rise into power; their almost miraculous battles; their tearing up the foundations of kingdoms by the roots; their cutting up old kingdoms and making new kingdoms by measure; their Gothic plunder, and wretched waste of human life and treasure, are represented in prophecy to be of long duration; and as constituting the last and greatest of all God's *plagues* upon the human race. It is these pictures of woe, really experienced, which constitute the greatness of the plague of the Seventh Vial, upon the Roman World, and doubtless upon all the rest of mankind, as far as *Antichristian and Deistical influence extends*. For the *plague or curse* of this Vial is explicitly declared to be "*exceeding great*." For the plague of the great hurricane and earthquake in it, in tearing up and breaking down the foundations of the World in its course, and of the tremendous hail storm, in ruining all the productions of men's labors, in the hieroglyphical style means the ravages, desolations, bloody battles and great conquests of these all-de-

vouring kings. The whole seven Vials are explicitly called by the revealing angel *seven plagues*, and the seven last plagues; for in them is filled up the wrath of God. Rev. xv. 1 “And I saw another sign in Heaven great and marvellous, seven angels having the *seven last plagues*: for in them is filled up the *wrath of God*.” Verses 7, 8. “And one of the four Beasts gave unto the seven angels *seven golden VIALS full of the wrath of God*, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power: and no man was able to *enter into the Temple till the seven PLAGUES* of the seven angels was fulfilled.” Since we have already seen, with our own eyes, how great the plague of the Sixth Vial was to the World, in the Atheism and Deism, the plunder and death of millions of human beings, which took place during the French Revolution, by reasoning from one plague to another, we may fairly conclude, that the seventh and last of all God’s plagues, upon the Roman World, which consists in the rise of these *new kings* to the bloody possession of a fifth Empire, will exceed in the plunder and cruelty of war, all other plagues ever inflicted on the human race. What a blessing has God put into our hands, in *his sure word of prophecy*, that, by opening the Bible and reading, we may wake up in this night of delusion, and watch our liberties and our national treasures. For, the plundering thief of the night cometh to waste and destroy us in our sleep. Wishing, thus, by seasonably opening the book of prophecy, in the way of explanation, to promote the best interests of my fellow mortals, I have written what I have written. And now to *Him that dwelt in the bush*, to *Jesus of Nazareth the king of the jews*, be ascribed all the glory. To him, as the great personage to whom I have looked up for assistance and strength, I desire humbly to dedicate this work, as my chief patron, feeling it to be my peculiar privilege that *he knoweth all things*.

A
DISSERTATION
ON THE HARVEST OF
MYSTICAL BABYLON.
NUMBER IX.

"I've heard *you all*, and since your words are past,
"I'll give you my opinion, *tho unask'd* ;
"Fir'd are my thoughts, my anxious, laboring soul,
"Now burns to speak, *impatient of control*."

ELIHU.
TRIAL OF VIRTUE.

Dan. v. viii. "*Then came in all the kings wise men : but they could not read the writing, nor make known to the king the interpretation thereof.*"

Rev. xiv. 14—16. "*And I looked, and beheld a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the Temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap ; for the time is come FOR THEE TO REAP : FOR THE HARVEST OF THE EARTH IS RIPE. And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped.*"

SECTION I.

TO do justice to the truth of prophecy, a writer must rise above all the parties, clamors, passions and prejudices of men ; and so far, as respect is had to truth, above all local considerations. He must feel himself to be in the presence of an holy God, and writing for the honor of Jesus, his Lord and Master, whose testimony is the spirit of prophecy. He must relate events as he finds them recorded in the sacred text, let them please or offend whom they may ; or events will prove him unworthy of the employment. Under these impressions I have hitherto written on prophecy. Under these impressions, I am still determined to write, regardless of the misrepresentation and detraction of my enemies, if any such I have, as the opposers of this work. The passage above cited

out of the book of Daniel, related to a prophecy, written by the fingers of a man's hand, under the agency of God, over against the candlestick, upon the wall of Belshazzar's palace: and the king of Babylon saw the part of the hand that wrote. As he knew this writing was the work of God, on seeing it, he was greatly distressed in mind. Being unable to read it himself, or to understand its meaning, he called for all the wise men of his kingdom, whom he *distinguishedly* had honored, as such, to come and read the writing or *prophecy*, and make known to him its interpretation. In this time of trepidation, at the command of the king, "Then came in all *the king's wise men*"; but tho' the letters and words of the prophecy were plainly written on the plaister of the wall before them, "They could not *read the writing* nor make known to the king the *interpretation thereof*." This was astonishing, both to the king and to his wise men; for they were the king's chosen expositors of all mysteries, and were thought to be the only wise and able men in his kingdom. They all justly concluded the writing was written by the hand of God to be read; and, yet, not one of them could read it, nor point out its interesting and important meaning. At length, after a full trial of their skill had been made and completely failed, by the unexpected providence of God, who taketh the worldly wise in *their own craftiness*, and proveth their thoughts to be *vain*, an expofitor was found, who both read and explained the prophecy. For, as soon as he had cast his eyes upon it, he perfectly understood both the language and the style, in which it was written, and the meaning of the words. This expofitor lived in such obscurity, that he was unknown to the king, when first called to read the writing; and was fully convinced of the wickedness of his reign. Without pursuing the history further, we observe, this prophecy related to the conquest of Pagan Babylon; showed the cause why that kingdom should be conquered; pointed out the years of its duration; and foretold who should be the conquerors, all which came to pass, according to the interpretation. This prophecy is like every other part of the Babylonian history the prototype of the prophecy, respecting the fall of Mystical Babylon. Consequently, the wise men of that kingdom, doubtless, will never be able to read the writing in the book of prophecy, and make known to the king the interpretation thereof. But, it will first, or last be rightly read and explained. For truth, (tho the author may live in obscurity, as in the case of Daniel,) will in the end prevail, and rise above all possible human opposition.

2d. The great events which have taken place in Europe, within the last fifteen years, as limited to the old Roman World, are of such a nature, that they must necessarily have been des-

cribed in prophecy, if, as all expositors have agreed, prophecy has related the history of the Roman world to the end of time. For, from their greatness and bloody nature, they are certainly worthy of prophecy, if any human events ever were. They have made a great part of the old Roman World, a *Golgotha*, a field of skulls. The great waste of human life in the field of blood, hath been rarely equalled in history. Besides, it has always been the explicit design of prophecy to relate such great events of plunder, and blood, and conquest. Consequently, God must have wholly shifted his great plan of prophecy, if he has not definitely related these astonishing events; I say *definitely* related them. For prophecy, in the description of kingdoms, has been always *minutely definite*. Thus Nebuchadnezzar, the great conquering king, who established the Babylonian Empire, was particularly named, and expressly called the head of gold, in the great Image, as a king of kings. Thus Cyrus, the great conquering king, who established the Medopersian Empire, was explicitly called by his real name, in prophecy, as the head of that kingdom, before its existence. Thus Alexander, the great conquering king, who established the Grecian Empire, was explicitly called the *great horn*, between the eyes of the rough goat, as the first king of Grecia. Thus several of the Pagan Roman Emperors, were described *in person*, as riding red, black, and pale horses, and by other definite signs, easily understood. Thus the great Christian change of Empire, effected by Constantine the Great, was marked in the most definite manner possible, under the opening of the Sixth Seal, by a *great Earthquake*, when the sun became black as sackcloth of hair, and the moon became as blood; when the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs, when she is shaken of a mighty wind; when the heavens departed as a scroll, when it is rolled together; and every mountain and Island were moved out of their places; and when *the kings of the Earth*, and the great men, and the rich men, sat up a doleful cry, calling upon the mountains and rocks to hide them from the face of this conquering Christian Emperor, who now sat upon the Imperial throne, and from the wrath of Jesus the Lamb, whose day of wrath had then come, and heathen kings and Temples were no longer to be suffered to stand. Nothing could be more definite and explicit than such words and figures as these, in the hieroglyphical style, of that great change of Empire, under Constantine; and of the new laws which he immediately passed, in the punishment and destruction of heathen kings, and their great men, and their abominable worship.—Thus the subsequent division of the Roman Empire into ten kingdoms, was described by ten horns, in the head of the fourth Beast. Thus the rise and blasphemy of

the Papal Antichrist was described, by the rise of a little horn, in the midst of these ten horns, after their rise, before whom there were three of the first horns plucked up by the roots. For this horn had in it, the eyes of a man, and a mouth speaking great things.

These things be all facts.—They are certainly well known and definite facts, in a regular history of all the great kingdoms of the World, from the days of Daniel down to the present state of Europe. They are written in Sun-beams; and Jews and Gentiles are the witnesses. Shall we, then, any longer say, it is mere vanity and idle presumption, to look for a prophecy describing the character of Bonaparte, as *the first king*, who by his conquests, is establishing the existence of *the fifth great Empire* of the World? Does he not, as a plundering conqueror, stand unrivalled in the history of the World, for the nature of his battles, and for the real greatness of his victories? Do we not already see the Continent of Europe, in a manner prostrate, at his feet? Has he not become, in an earthly sense, *the king of Italy*, and a king of kings, tearing up the foundations of the petty kingdoms and states of Europe by the roots; placing them under his *new Imperial throne*, as the supporters of his despotic claims; and new modeling every thing within his reach? Are not the kingdoms of the Roman World, falling before his irresistible and all grasping power, while the blood of slaughtered millions paves the way of his rising greatness? Events have always been acknowledged to be good expositors of prophecy. These events exist. They must have had a definite prophecy, if we may reason from the prophecies, which have described the rise of the preceding kingdoms of the World. It is high time this prophecy should be found, and truly explained. The Christian Church and World certainly want to know it, in these days of woe. Some expositors have called these the Millennial days of national peace and holiness. Other expositors have told us, *there never can be a fifth great Empire in the old World*. There are many who, even now, are inclined to believe them, to the rejection of all sound argumentation upon the subject. But, events speak for themselves, and they speak a totally different language. They prove the existence of a Fifth Empire, at this present time, beyond the power of human suppression, and rapidly increasing yearly in its growth. They also prove, that the present time, instead of being a time of national peace and Gospel holiness, is a time in which all the nations of Europe are convulsed, and bleeding at every pore, in desolating and ruinous wars. And what greatly increases the woe of the present period is, *the nations of Europe* have excluded gospel holiness or mercy from their *national Councils*. They have adopted the anti-gospel, Jewish retali-

ing law, contrary to the merciful explanation given of it by Jesus Christ, in his Gospel. For they use it to plunder and oppress the innocent as well as the guilty, making the end sanctify *the vilest means*. Jesus Christ thus explained the true spirit of that law, in his gospel, which proves that it was applicable only to real and great offences. For it touched not the innocent. Mat. v. 38, 39. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth : but I say unto you, that ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also." But this merciful temper is now wholly shut out of the councils of European nations. They despise it, as if it were real weakness and folly. Plunder and conquest are the only objects of national pursuit. It is not so much as asked, who are innocent, or who are guilty ? But who may be plundered and oppressed to enrich us ? Thus national holiness, in Europe, is completely at an end. The gospel precept, which softens the law of retaliation, and is the true foundation of the world's happiness, is wholly rejected in their national councils. The old retaliating precept of the Mosaiac law is revived in all its anti-gospel force, as if the whole World were at the disposal of *plundering Jews*, who are now, like the Jews in Egypt, to get, by borrowing and plundering, what they have lost by oppression, while under the iron yoke of their oppressors. Thus the present state of Europe is as far from Millennial gospel holiness and peace, as possible. The Jewish law of retaliation being now their guide, the gospel of Jesus Christ is virtually rejected ; and they cannot any longer expect any mercy from their injured Savior. By the law of retaliation, which they have chosen, to the rejection of the pure gospel of Jesus Christ, they must now be judged. According to this bloody law, European nations must now suffer and bleed, the injured and despised Savior having risen in judgment upon them. The French and English retaliating decrees, as they justify the ungodly plunder of unoffending neutral nations, do all plainly manifest this anti-gospel spirit. Consequently we may justly estimate the present to be a period of real woe and great distress to the Roman world. Who that is a Physiognomist, does not see, in this plundering, all-devouring, retaliating state of things, *the Ancient of Days*, on the retaliating throne of the Jewish Theocracy, riding in his fiery chariot to the great day of battle, while he shows no mercy to the guilty conquered nations, who are falling before him ? No matter who is the earthly king, whether he be really a Jew, or a Deist at heart ; for they are one in wickedness ; and one in plunder. We know what both Jews and Christians have suffered under the iron yoke of Papal Rome. A Jew or a Deist at heart, are the only kings

who can retaliate the dreadful woe. It is this consideration, which constitutes the present woe of the world ; for both of these characters refuse to be governed by the merciful laws of Jesus, the Savior.

2. If it be objected, the great European expositors have made no mention of this empire ; nor of this time of national troubles. My answer is, 1st, Events prove its existence, and consequently the error of their explanation.—2dly, If they belonged to the wise men of the king of Babylon, or justified him in any of his anti-christian claims, the prophecy may have been plainly written, tho they were wholly unable to read the writing in its true style, or to make known the interpretation thereof. For this we have seen was the real fact, with the wise men of ancient Babylon, who were the king's chosen expositors of all mysteries, in the prophecy which respected its fall and conquest, by the Medes and Persians. " They could not read the writing ; nor make known to the king the interpretation thereof."—Consequently such objections are no longer of any weight, when such distinguishing events prove their error. With as much propriety, might the great opposers of the theory of Columbus, respecting the American continent, who threw every possible obstacle in their power, in his way, to prevent his discoveries, have objected, after the discovery of the American islands and continent, that there could not, in the nature of things be such a continent. As well might they have supported their objection, by saying, that all the wise men of the world, had before disbelieved it ; and some had said and written many things to show that it could not exist. But, the American continent did exist ; and when it was proved to exist, by the genius and discovery of Columbus, the vain opinions of the ancients were hushed in eternal silence.

3d, But, setting these opinions of the ancients aside, if we look into prophecy, we shall find, not only this fifth great empire of the world described in its present cruel, all-devouring Medo-persian state ; but we shall find the present miserable state of Europe described in all its horrors, as the just judgment of *Jesus Christ*, upon these wicked nations, for their abuse and rejection of his gospel. It is this view of the subject, which renders the present state of Europe peculiarly gloomy. For, if Jesus Christ has risen against them in judgment, as the abusers and rejecters of his gospel, how great must be their woe ! If he hath determined to punish them according to the retaliating law of the Jewish Theocracy, for all their thefts, robberies, oppressions, and murders of the Jews and of *his church*, where will their misery end ? If plundering nations are to be punished by being plundered, we may easily see sufficient room for a whole Medo-persian empire of retaliating woe before us. In

this view of this great subject, which at this moment claims the serious attention of all mankind, we may easily account for the sudden and surprising rise of the French empire upon the ruins of papal Europe. We may, also, thus account for the extravagant ambition and rage of Bonaparte, as the restorer of the *old Gothic kingdom of Italy, in the conquest of the Iron crown*, which he has caused to be placed upon his own head, as *the king of Italy*, and the genuine *successor* of the Pope, in the power of government, in the Roman world. As the thirteenth chapter of the book of Revelation, describes the rise, power, and antichristianity of the Roman papal Beast, the fourteenth chapter describes his punishment and destruction, and the kingdoms under him, under two general heads. The first in the battles of the Harvest, and the last, in the subsequent battles of the Vintage, by the rise of a new empire upon his ruins.

4th, The present state of Europe, undoubtedly represents the great day of God Almighty, in reaping down the harvest of papal and Mahometan nations by the conquering sword of war, in a fifth empire's rising upon their bloody ruins. For they have never before been conquered, nor placed under any power, as their supreme head, since their submission to the Pope, as the disposer of kingdoms. In applying the Harvest to wicked nations, to conquer and to reap is the same thing. Grain is harvested when it is fully ripe, so wicked nations are reaped down and cut off by the sword of war, when the measure of their iniquity is filled up and they are ripe for ruin. This tremendous Harvest of the Lord Jesus, in the slaughter of his enemies is thus described by John. Rev. xiv. 14—16. “And I looked and behold a white cloud, and upon the cloud one sat like unto the SON OF MAN, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, *Thrust in thy sickle and REAP: for the time is come FOR THEE TO REAP: FOR THE HARVEST OF THE EARTH IS RIFE.* And he that sat on the cloud *thrust in his sickle* on the earth; and the *earth was reaped.*”

Such descriptions as these, in the hieroglyphical style, certainly express great human slaughter and conquest. This appears to express universal victory; a complete reaping down all the earth, before the reaper; or at least all that part of it, which opposed the true gospel kingdom of Jesus Christ, in the sense of the prophecy. The detailed account of this bloody Harvest is given in the seventh Vial, in the fall of the antichristian nations; but, since I have explained that Vial in No. VII. I shall not repeat it here.

5th. That such is the true meaning of this great Harvest of the Antichristian nations, sufficiently appears from the pro-

phetic account given of the Harvest of Pagan Babylon, *their great prototype*. For that Harvest plainly described its bloody conquests by the Medes and Persians. It was thus expressed, *Jerm. l. 33—36, 38, 40, 49, 53—57, verses*. “For thus saith the Lord of hosts, the God of Israel, the daughter of Babylon is like a threshing floor, it is time to *thresh her*: yet a little while, and the *time of her HARVEST shall come*. Nebuchadnezzar, *the king of Babylon hath devoured me, he hath CRUSHED ME*, he hath made me an empty vessel, he hath *swallowed me up like a Dragon*, he hath *cast me out*. The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and, *my BLOOD* upon the inhabitants of Chaldea; shall Jerusalem say: Therefore thus saith the Lord; behold I will *plead thy cause*, and take *vengeance* for thee; and I will *dry up her SEA*, and make her springs dry. They shall roar together *like Lions*: they shall yell as Lions whelps. I will bring them down *like lambs to the slaughter*, like rams with he goats. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the *slain of all the earth*. Though Babylon should mount up to heaven, and tho she should fortify the height of her strength, yet from *me* shall *spoilers* come unto her, saith the Lord. A sound of a cry cometh from Babylon, and *great destruction* from the land of the Chaldeans. Because *the Lord* hath *spoiled* Babylon, and *destroyed out of her THE GREAT VOICE*. Because the spoiler is come upon her, even upon Babylon and her mighty men are *taken*, every one of their bows is broken; for the Lord God of recompences shall surely *requite*. And I will make drunk her princes and her wise men, her captains and her rulers, and her mighty men: and they shall sleep a *perpetual sleep*, and not awake, saith the king whose name is the Lord of hosts.”

Such was the great bloody harvest of Pagan Babylon, the prototype of Mystical Babylon, as foretold by Jeremiah in prophecy. And such it proved to be in reality. God himself pled the cause of captive, oppressed, devoured and crushed Israel. He, in his righteous vengeance destroyed the great voice, which had so long ruined and crushed his people in Babylon. He reaped the harvest, in the field of blood. But his reapers or *spoilers* of this mighty kingdom, were the cruel, all devouring, conquering Medes and Persians, who entered the city by night, in a time of total darkness, by the way of the dried channel of the river Euphrates, and thus conquered the whole kingdom of Babylon.

6th. Is not the fall of Mystical Babylon precisely similar, as described in prophecy? Jesus Christ, the God of the gospel world is the reaper of the great Harvest, in the field of blood. It is Mystical Babylon which falls, in the mighty conquest;

because she has devoured real christians, the people of Jesus Christ, by her bloody persecutions and cruel oppressions ; because she has, in spirit, for centuries echoed the blaspheming voice of Voltaire throughout her kingdoms, "*Crush the wretch*," as applied to the pure gospel of Jesus Christ ;—in short because of *the great, persecuting, oppressive voice* of the Antichristian Beast and his ungodly Hierarchy. This is certainly the plain reason assigned by Daniel, for the conquest and final destruction of the Papal Beast and all his kingdoms. Dan. vii. 11. I beheld then, because of *the voice of the GREAT WORDS which* the horn spake : I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

7th. Farther. It is remarkable, that since the old Babylonian harvest was reaped by the Medes and Persians, under the direction of God, as the avenger, so they were enabled to reap it, by the means of first drying up the channel of the river Euphrates, by turning it into another course in the night, and entering immediately, by the way of the dried channel into the city, to the establishment of their new empire upon its ruins. Now, is not the same the literal and plain description, which is given in prophecy of the fall of Mystical Babylon, under the Sixth Vial, by the conquest of the Mystical kings of the East ? Rev. xvi. 12. " And the Sixth angel poured out his Vial upon the great river Euphrates ; and the water thereof was *dried up*, that the way of *the kings of the East* might be prepared."—As I explained this Vial, in my first Book, printed A. D. 1803, in a time of general peace in Europe, I shall not repeat the explanation. Who then, were the kings of the East, as known in the Bible, our only safe guide ? Certainly Cyrus and the Medopersian kings. For the Medopersian kingdom, was the most Eastern kingdom of which we have any account in the Bible. Besides the Medopersian kingdom lay *directly East* of Babylon, which was conquered, as I have proved, in this way, by drying up the river Euphrates. The prophecy of Isaiah, concerning *the drying up* of the river Euphrates, before the conquest of Pagan Babyion, by Cyrus, the Medopersian king, who thus conquered it, in the way of the dried channel, is as plain as possible. For, it is connected with the very name of Cyrus, the conqueror. Isaiah xlv. 24—28. " Thus saith the Lord, thy Redeemer, *that frustrateth the tokens of the liars, and maketh DIVINERS MAD : that turneth wise men backward, and maketh their KNOWLEDGE FOOLISH : that CONFIRMETH the word of his servant, and performeth the counsel of his messengers : that saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, ye shall be built, and I will raise up the decayed places thereof : that saith to the deep, BE DRY, and I will DRY UP THY*

RIVERS: that faith of *Cyrus*, he is my shepherd, and shall perform all my pleasure :” &c.

Who does not read in these words, *the drying up* of the real river Euphrates, by *Cyrus*, before his conquest of Pagan Babylon? How plainly we are taught by them, that “The foolishness of God is wiser than man!”—As the great prototype of the fall of Mystical Babylon, how plainly they teach us, that Jesus Christ, our Redeemer, by the New Medopersian Empire, which is now rising into power upon its bloody ruins, will *frustrate THE TOKENS* of *lying Atheists and Deists*, who first erected it, to overset the monarchy of Heaven; and thought they saw, in its foundation pillars, eternal sleep written upon the grave, and Jesus Christ, the God of nature *dethroned*! How clearly they prove to us, that Jesus Christ will make those *diviners mad*, who have used the counsels of men in explaining his prophecies, and rested on an arm of flesh for support, while they have disregarded the prophetic *letter and spirit* of his written word! It is strange, that *diviners*, who profess to love truth, and whose grand profession is to make hidden truth known, should *be mad*, because that very *hidden truth* is brought to light, in an unexpected way. Yet so inconsistent and unreasonable is the wisdom of imperfect man. For all the *diviners* of Pagan Babylon were *made mad*, by the courage and wisdom of Daniel, who read and explained to the king, the prophecy written upon the wall, or *Bible shelf* of his palace, which respected this drying up the river Euphrates, by *Cyrus*, and his conquest of the Babylonian Empire. But they were, of all men upon earth, the most *unreasonably mad*, on that account; because they had not called Daniel to share in their counsels; and especially because the king took no notice of Daniel, till after they had had a full council upon the prophecy, and the fairest opportunity possible, under the patronage of the king, to explain it. “*But they could not read the writing, nor make known to the king the interpretation thereof.*” It was under these forlorn circumstances, when all other hopes failed, that the Queen, to the *everlasting honor* of the female understanding, thought of Daniel; for the king had no *just knowledge* of the man. How plainly do we here see it written, in all the brightness of sun-beams, so differently do God and men judge, respecting the best way to promote his glory, that in accomplishing his eternal purposes, “*He turneth wise men backward, and maketh their knowledge foolish!*” How sweet and comforting it is, here to read, “That (God) CONFIRMETH the word of HIS SERVANT, and performeth the counsel of his messengers!”

8th. But, lest it should be asserted, after this pleasing view of *Cyrus*, in the beginning of his reign, that we have no Scripture account of his being called a *king of the East*, in any sense;

nor a cruel, plundering, *ravenous king*, it may be well to see what the prophet has said about him, on a large scale, as the general representative of the Medopersian kings. In the forty-sixth chapter, after describing the fall of Babylon, the prophet thus describes him. *Isai. xlv. 8—11.* “Bring it again to mind, O ye transgressors.—Remember the former things of old : for I am God, and there is none else ; I am God, and there is none like me : declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure : *calling a RAVENOUS BIRD FROM THE EAST*, [*Cyrus, the Medopersian king*] *the man that executeth my counsel, from a far country* : yea, I have spoken it, I will also bring it to pass ; I have purposed it, I will also do it.”—As in the other text, it was explicitly promised that Cyrus should “perform all God’s pleasure,” he must necessarily be this *ravenous Bird* which, in this text, God is represented as calling *from the East* to do all his pleasure, in the conquest of Babylon. Consequently, Cyrus was truly and scripturally *a king of the East*. And as a still higher proof of the correctness of this exposition, I may add, the original compound word, *Media-Perfia*, signifies, Media, “*measure*,” Persia, “*That cuts or divides*.” See Cruden’s Concordance, on these words. THE MAN THAT CUTS, OR DIVIDES THE KINGDOMS OF THE WORLD, BY MEASURE. It is remarkable that this is *the appropriate* meaning of the word “PERES,” [Persia,] as used by the prophet Daniel, in describing the conquest of Pagan Babylon, by the *Medes and Persians*, as he found it written, by the hand of God, in prophecy, on the wall, or *Bible-shelf* of Belshazzar’s Palace. *Dan. v. 28.* “PERES, *thy kingdom is divided and given to the Medes and Persians.*” “*This*,” Daniel tells us explicitly, in the twenty-sixth verse of the same chapter, “*is the interpretation of the thing*,” or prophecy. Consequently, we must be strangely blinded, not to see the great beauty and strength of so plain an exposition. For, in plain allusion to this very conquest and *dividing* of Pagan Babylon by the Medes and Persians, John describes the conquest of Mystical Babylon, in the great political Earthquake of the seventh Vial. He that is not totally blind, by comparing these texts, may see the plain allusion of John’s prophecy to Daniel’s prophecy, as his great Prototype. *Rev. xvi. 17—19.* “And the Seventh angel poured out his Vial into the *Air* ; and there came a great voice out of the Temple of Heaven, from the Throne, saying, It is done.—And there were voices and thunders and lightnings : and there was a great EARTHQUAKE, such as was not since men were upon the Earth, so mighty an Earthquake, and so great. And the great CITY WAS DIVIDED INTO THREE PARTS : and the cities of the nations fell : and GREAT BABYLON came in remembrance

before God, to give unto her the cup of the wine of the fierceness of his wrath." &c.—This *conquest and division* of Mystical Babylon is explained, in Book II. Number VII. at page 53.

But to this explanation of *drying up the river Euphrates*, Mr. Faber, a late English writer, objects in answering a piece, which he had found in a periodical work, called "The Christian Observer," connecting the Euphrates of the sixth Vial with the fall of Rome. "If (says he, vol. 2. p. 345.) *the Euphrates of the sixth vial* is to be connected with Rome, as the literal "Euphrates is connected with the literal Babylon, the Euphrates of the sixth trumpet must likewise be connected with Rome; for, unless we violate completely the definiteness of the whole revelation, what Euphrates means in one passage, it must mean in another: then we must conclude, unless we are willing to give up all consistency of language in the Apocalypse, that the Euphrates of the sixth trumpet means the same."—This reasoning is *complete sophistry*; because, the river Euphrates, under two distinct and different prophecies, *unconnected in subject and figure*, may with logical propriety be used in two different and distinct senses. In the sixth trumpet it may be used, and plainly is used in its literal sense, to signify the rise of the Turkish empire, on the real banks of the river Euphrates, by the rise of the four petty governments or sultanies, which should arise in its vicinity, and unite in building that empire. In this sense, and this is the true sense, the river Euphrates in the sixth trumpet can have no possible connection with Babylon, neither literally, nor figuratively. Literally, it cannot; for literal Babylon was long before, utterly destroyed. Figuratively, it cannot; for if the Turkish empire was itself the figurative river Euphrates, I ask where is the mystical city of Babylon standing on its figurative banks? If it be possible to admit the figurative sense, in this application, then Rome would consequently and necessarily be the figurative city. Consequently this application would entirely destroy Mr. Faber's whole work. For it proves the fall of the Turkish empire before the fall of Rome; and places the battles of the Vintage in Italy, where the prophecy has truly placed them. But the river Euphrates of *the sixth vial* is clearly a mystical river, which admits of being dried up; and is figuratively connected with the mystical city of *Great Babylon*, which is so named, *in the seventh vial*; and is represented as conquered by the kings of the east, in consequence of the antecedent drying up of the waters of that river. And now I am prepared in this correct sense to agree with Mr. Faber, in saying, "Unless we violate completely the definiteness of the whole revelation, what Euphrates means in one passage, it must mean in another."—Since, then, there is now no such

literal city as Great Babylon: Great Babylon is necessarily a figurative Babylon taken from the figure of Pagan Babylon. Consequently, the river Euphrates must be a figurative river, connected with this city as the literal Euphrates was with the literal Babylon.

The drying up of its waters, like Cyrus's drying up, or turning the waters of the literal Euphrates, in thus preparing the way for his conquest of the literal Babylon, is to prepare the way for another Medopersian despot, to conquer mystical Babylon, and all its dependent kingdoms. This is the true, and it is the only true illustration of the whole figure. Nor am I speaking hastily, when I assert, that this mystical river Euphrates, the great support of papal Babylon, from its first rise into the power of the *little horn*, was dried up, in the French revolution, by the fall of the throne of the Lewises, as preparing the way for the conquest of the Roman world, *by a new race of Medopersian kings*. For, events speak for themselves. They prove, at this moment, *the real existence of a fifth empire*, in the Roman world, wonderfully resembling in its form of government, the old Medopersian empire. As the Medopersian empire rose into power upon the conquest and ruins of pagan Babylon, so this fifth empire in the eastern world is rising into power upon the conquest and ruins of mystical Babylon.

9th. Should it be still objected, Cyrus the first great Medopersian king, restored the Jews by proclamation to the purity of their worship in Jerufalem. It may be answered, Bonaparte, while a First Consul, did the same for the oppressed and persecuted protestants. He restored to France the law of the christian sabbath; tolerated the protestants in their religion; suffered them to build houses of public worship; encouraged the translation of the holy scriptures into the French language; and in the days of peace, such were the flattering prospects of christianity, that many were ready to cry up Millennial days. But, now the scene is changed and peculiarly gloomy. Thus, also, it changed in respect to the jews, in the days of Cyrus. Cyrus soon became the enemy of the Jews, and put a stop to all he had done for them. He was their enemy and oppressor all the latter part of his reign. His son and successor was their enemy and oppressor. It was nearly an hundred years after the first proclamation of Cyrus, before the Jews were delivered by Artaxerxes from their oppressors, and suffered to rebuild the walls of Jerufalem, in the days of Nehemiah. For the Medopersian government was for a long time a cruel and oppressive government. *It was the scourge of the world.* Ezra iv. 4—6. "Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them to frustrate their purpose, *all the days of Cyrus king of Persia, even until the reign Darius king*

of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem."

In short, as an evidence, that the Medopersian kings were generally the Jews' enemies and oppressors, till the time of their real deliverance by Artaxerxes, in the days of Nehemiah, is the following account of their great affliction, under the preceding Medopersian kings. This is an account, which is sufficient to satisfy *thinking protestants*, how little *mercy*, they are to expect from the French Empire, in its present Judai-papal state, while fighting the battles of the harvest. Neh. i. 1—3. "The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren came, he and certain men of Judah; and I asked them concerning the *Jews that had escaped*, which were left of the captivity, and concerning Jerusalem. And they said unto me, the remnant that are left of the captivity there in the province are *in great affliction and reproach*!!! The wall of Jerusalem also is *broken down*, and the gates thereof are *burned with fire*!!!"—Is not this the picture of great oppression and woe? Who were these cruel oppressors and spoilers of the Jews, so long after the reign of Cyrus? I answer, the Medopersian kings; and that for nearly an hundred years after the conquest of Babylon. Let protestant christians look at this gloomy and mournful picture, and learn what is now to be expected from Medopersian France. But knowing how little the mixed, heterogeneous character of the Medopersian kings is understood, by some learned and respectable commentators, and by the whole body of the common people, in consequence of the early proclamation of Cyrus, in favor of the Jews; and having conversed with some ministers of the gospel, who were equally ignorant of the cruel, and oppressive general character of the Medopersian kings down to the time of the final restoration of the Jews, by Artaxerxes, in the days of Nehemiah, I feel myself driven, in self-defence, to give a full view of the Medopersian character to the public. The sacred interest of religion requires it; the present miserable state of Europe demands it; and I dare not withhold it. This mixed character of *mercy*, and of *high oppression and persecution* is given by the prophet Isaiah in language too plain and definite to be misunderstood. It clothes the Jewish nation in deep mourning, at the rise of the Medopersian empire. It makes the gates of Jerusalem howl because of their desolation, and the city cry out in anguish, because of the cruel, destroying hand of her Medopersian persecutors. And yet, it intersperses *streaks of mercy*, which assure us, that the Lord had sounded Zion by its rise, and that the

poor of his people should trust in it. Having described the conquest of Babylon by Cyrus, the prophet proceeds, *Isai xiv. 29—32.* “Rejoice not thou, whole Palestina, [*Judea,*] because the rod of him that smote thee is broken:” [that is, because the empire of Babylon thy great persecutor is broken, by conquest:] “for out of *the SERPENT’S ROOT shall come forth A COCKATRICE, and his fruit shall be A FIERY FLYING SERPENT.*” [That is, tho’ you will naturally rejoice, at the early proclamation of Cyrus, for the restoration of your nation; yet be not deceived, for the deadly root of the Serpent Babylon is, at the foundation of this Medopersian empire; and instead of the old Serpent, this empire shall be *a cockatrice, A YOUNG VIPER,* whose bite is a deadly poison. For his real fruit shall be, like the fiery flying serpent in the wilderness, one of the most distressing and deadly plagues, which ever befell thy people. This shall be his general character, tho’ mixed, at particular periods, with streaks of mercy.] “And the first born of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and HE [this Medopersian cockatrice,] SHALL SLAY THY REMNANT!!!” I ask all the human race, if this is not the gloomy picture of cruelty and oppression?—“HOWL, O GATE; CRY, O CITY; THOU WHOLE PALESTINA [*Judea,*] ART DISSOLVED: for there shall come from the north *a smoke,* and none shall be alone in his appointed times. What shall one then answer the messengers of the nation? *That the Lord hath founded Zion, and that the poor of his people shall trust in it.*”

A more just description of the present, Medo-Persian Empire of France could not have been given, than is here given of the old Medopersian Empire, its great Prototype, by *Isaiah.* For out of the root of the Serpent Mystical Babylon, has arisen in this great Empire, *a Judai-Papal cockatrice,* whose fruit, like the fiery flying Serpent, (whose bite was so deadly to the Israelites in the wilderness,) will probably be the greatest plague which ever fell on the Earth, while, at the same time, it may be considered as preparing the way, for the highest prosperity of Zion, in the distant battles of the vintage. While the rich and the great are poisoned to death with the bite of this cockatrice, the poorer classes of the people, may read the holy Scriptures, and trust in the Protestant Zion already founded. The poisonous character of *the cockatrice* is thus described, *Isai. lix. 5.* “They hatch *cockatrice eggs,* and weave the spider’s web: he that eateth of their eggs dieth, and that which is crushed breaketh out *into a VIPER.*” *Jeremiah,* thus describes the greatness of the plague of these Serpents, *Jerem. viii. 15—17.* “We looked for PEACE, but no good came; and for a time of health, and behold TROUBLE! The snorting of his horses was heard from Dan: the whole land trembled at the sound of the

neighing of his strong ones : for they are come, and have DEVoured the land, and all that is in it ; THE CITY and those that dwell therein. For behold, I will send serpents, COCKATRICES, among you, which will not be charmed, and they shall bite you, saith the Lord.”—The only cure for the bite of this Medo-Persian, Judai-Papal Cockatrice or fiery flying Serpent, is thus described, Numb. xxi. 6—9. “ And the Lord sent fiery Serpents among the people ; and they bit the people ; and much people of Israel died. Therefore the people came to Moses and said, we have sinned, for we have spoken against the Lord, and against thee ; pray unto the Lord, that he take away the Serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery Serpent, and set it upon a pole ; and it shall come to pass, that every one that is bitten, when he looketh upon it shall live. And Moses made a Serpent of BRASS, and put it upon a pole ; and it came to pass, that if a Serpent had bitten any man, when he beheld the Serpent of BRASS, he lived.” This Brazen Serpent, lifted up upon a pole, in the Camp of Israel, for the healing of the deadly bite of the fiery flying Serpent, was the type of JESUS OF NAZARETH, THE KING OF THE JEWS, lifted up upon the cross for the healing of the nations. As the looking to this Brazen Serpent effectually cured the poisonous bite of the fiery flying Serpent, when nothing else could do it, so nothing but the exaltation of Protestant Christianity upon the Imperial Throne of France, will effectually cure the deadly bite of the Medo-Persian, Judai-Papal Cockatrice. The fall of the Turkish Empire, as the Greek kingdom of BRASS, in prophecy, will probably be the means of Protestant Christianity’s putting on its coat of BRASS, for the healing of the nations, in preparing the way, for the fall of the Judai-Papal Antichrist, in the battles of the Vintage. These similitudes perfectly harmonize with the Anti-Christian Jewish character, as given by Christ himself to the faces of the Jewish rulers, before his crucifixion. He compared them to the poisonous Cockatrice or viper ; and described them as ripening in their bitter, malicious opposition to him, for Hell.—Mat. xxiii. 31—33. “ Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up the measure of your fathers. Ye Serpents, ye generation of Vipers, how can ye escape the damnation of Hell ?” Such is the true picture of the present Jewish character, as delineated by Jesus Christ ; and I am willing to have it known, that I have always found him to be a perfect Commentator. Hence, instead of the real Jews, as a nation, embracing Christianity, and then conquering the Mahometans, in the establishment of their independent national power, in Jerusalem, as the ruling city of the world, it is my opinion, the Mahomet-

ans in Persia or Arabia, will first embrace Christianity ; and then rise in rebellion against the Grand Seignior of the Mahometan world, as the king of the Turkish empire.

This Persian rebellion against Mahometanism in support of christianity, I apprehend will be a moving cause, in the fall of the Turkish empire. It will enrage the grand seignior to commence an exterminating war against the Mahometan, Persian, christian rebels to his own utter destruction, and the fall of the Turkish Empire. For Daniel describes the grand Seignior, as thus miserably perishing in the fall of his Empire, while attempting to crush with his exterminating sword, an Eastern or Persian Christian rebellion, probably excited by *the French* or by the French and Russians, as the Northern army, which is to assist in this mighty conquest. I gave the following explanation of this Persian rebellion, in my second Book printed, A. D. 1804, in Number VII. Dan. xi. 44, 45. " But tidings out " of *the East* and out of *the North* shall trouble him, [the grand " Seignior of the Mahometan World :] therefore shall he go " forth with *great fury to destroy*, [exterminate,] *and utterly " make away many* [of the rebels, with the horrid determination " to cut them off in a body, with his destroying sword.] And " he shall plant the tabernacles of his palaces [Camp] between " the seas in the glorious holy mountain : yet he shall come to " *his end*, and *none shall help him*."—For while the Jews BASTARDIZE *Jesus of Nazareth*, and have blasphemously imprecated his innocent blood, as their dethroned and murdered king, upon their own and upon their children's guilty heads to the latest generations, the Mahometans, have always acknowledged Jesus Christ to be a prophet next in rank to Mahomet himself. Consequently, the moment they see through the vile imposture of Mahomet, they are naturally prepared by Mahomet's own Koran next to embrace Jesus Christ, as their God and Savior. And could my advice avail any thing with the Missionary Societies in Europe, I would urge them, by all possible means, to translate the Holy Scriptures, in the Persian language, and especially the New Testament ; and thus prepare the way for this great event. For since the Emperor of France, in another prophecy of Daniel is very plainly pointed out, as the mighty conqueror of the Turkish Empire, the sooner Protestant, Christianity is planted in Persia the better, that after the conquest of the Turkish Empire it may become the established religion of the Mahometan nations. This is not idle dreaming. For thus is the destruction of the grand Seignior of the Mahometan World, as the real *representative* of Mahomet and the last of the DEVIL GOAT, or Antichristian Greek kings described, in a direct Greek line, in the fall of the Turkish Empire. It is surprizing to me, that so many learned ex-

positors have been totally blind to the persecuting, Antichristian Greek kingdom of Mahomet, in these prophecies !!! For here is the literal description of the Mahometan character, Dan. viii. 25. "And through his policy also he shall cause CRAFT to prosper in his hand, and he shall MAGNIFY himself in his heart, and by PEACE shall destroy many : *he shall also stand up against the PRINCE of princes* : but he shall be broken without hand."—The full description is contained in the preceding verses of the same chapter. Thus, it is certain, the Turkish Empire is to fall, in a war commenced against the Prince of princes. Who is this Prince of princes, is now the grand question to be answered ? If we answer, The Lord Jesus Christ is the only Prince of princes, then it must be a war commenced by the Grand Seignior against Protestant Christianity, which is to end in the destruction of the Turkish Empire. For the Prince of princes is the grand title of Jesus Christ. Rev. i. 5. "And from Jesus Christ *the PRINCE of the kings of the Earth.*"—But, since the Lord Jesus Christ, has a figurative representation, in Earthly kings, in using them, as his officers, *in executing vengeance* upon ungodly nations, as well as in granting acts of mercy to his Church, this Prince of princes, in another sense, may consistently be an Earthly prince of princes, as executing the dreadful judgments of Jesus Christ upon the Mahometan World, in its mighty fall. And, in this sense, (which I apprehend to be the plain meaning of the prophecy,) this Prince of princes must necessarily be the present, or *some future* EMPEROR OF FRANCE, who it is well known is literally the Prince and king of all the princes and kings of his creation ; and who appears to be raised up, *in the righteous judgment of Jesus Christ* to break down the kingdoms of the Papal and Mahometan World, and to build a fifth great Empire upon their tremendous ruins. For I have already proved in Number VIII. that the fiery throne of the Ancient of days, under which the thrones of the Roman World are represented in prophecy, as placed by conquest, is a description of the imperial throne of France, as the fifth great Empire of the World.

10th. That I have here given a just account of the Harvest of Mystical Babylon, as reaped in the field of blood, farther appears, from a similar account, given by the prophet Joel, of the harvest of God's enemies, in the fall of the Medopersian empire, under the bloody, conquering sword of Alexander, the king of Greece. Joel iii. 9—17. "Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near, let them come up : beat your plowshares into swords, and your pruning hooks into spears : let the *wheat* say, I am strong. Assemble yourselves, and come all ye heathen, and gather yourselves together : thither cause thy

mighty ones to come down, O Lord. Let the *heathen be weakened*, and come up to the valley of Jehoshaphat : *for there will I sit to judge all the heathen round about. Put ye in the sickle ; FOR THE HARVEST IS RIPE : come, get you down, for the press is full, the fats overflow ; for their wickedness is great. Multitudes, multitudes in the valley of decision : for the day of the Lord is near in the valley of decision. The Sun and the Moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake ; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain."*

Will any rational man say, that war is not in this description painted to the life, in all its woful, bloody colors ? Are not the same images of an harvest, and of a judgment day, against wicked nations, here used, as in the Harvest of Mystical Bablylon, by the Son of Man ? And, what is the meaning ? What is the just application ? Read the whole chapter, and we shall find it to be the bloody destruction of Tyre and Sidon, and all the heathen nations of the Medopersian empire, by *the Grecians, under Alexander the great* ; because the Tyrians and Sidonians had unmercifully plundered the jews, as *the people of God* ; because they had taken their silver and gold, and goodly pleasant things, as public, national plunder, and carried them into their impious, heathen temples ; and had sold the children of Judah and Jerusalem as captive slaves to the Grecians, that they might remove them from their border, and destroy them from being a nation. These were the reasons why God thus awfully cursed, and destroyed these wicked, plundering nations. These were the reasons why he raised up an Alexander, as the first and great conquering king, in establishing the Grecian empire, to wage war against all the heathen nations, which had thus oppressed the Israel of God. These were the reasons why nothing could dissuade Alexander from the conquest of Tyre, tho so wonderfully defended by the Sea and by her ships, by her mighty walls and by her gallant fighting men, while all the East lay before him, at the mercy of his conquering army. For God was the righteous judge and avenger of his long injured people, and Alexander's ambition to leave nothing unconquered, however great the difficulties in the way of victory, was the means to carry his judgment into execution. For these reasons, in the hieroglyphical style, as in the change of the Roman empire, by Constantine the great, which we have considered, the Sun and Moon and all the stars of heaven were darkened ; and the heavens and the earth shaken, when the Lord roared out of Zion, for the help of Israel and the punish-

ment of their enemies. The meaning of which plainly is, that not only Tyre and Sidon; but the whole Medopersian empire with all its kingdoms or political heavens, should have their power destroyed, and be shaken down, by the great political *earthquake* of Alexander the Grecian king, that God might in this way avenge the oppressions which the Jews had suffered under the Medopersian empire, and shew them mercy.

Accordingly, after the conquest of Tyre, we find the rage of Alexander against the Jews, suddenly changed into acts of mercy. "Alexander granted many favors and privileges to the Jews." These are the reasons, which are assigned by the prophet, for that wonderful darkening of the great luminaries of Heaven; for the shaking down the nations of the earth; and for the great multitudes brought down to the slaughter, in the bloody valley of decision. See ver. 5—7, of the same chapter. "Because ye have taken my silver and my gold, and have carried into your Temples my goodly pleasant things: the children of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, (that is, out of Greece) and will return your recompense upon your own head."—Thus we see, beyond a rational doubt, the full meaning of this bloody harvest described by the prophet Joel, in all its parts, as exalting the conquering Alexander, the first king of Greece to empire upon the bloody ruins of Tyre and Zidon, and the whole Medopersian empire, *in vengeance*, for the cruelty and oppression, which they had inflicted upon the Jews, *as the people of God*. Now, have not the crimes of papal and mahometan Babylon been the same, in persecuting, plundering, and trying to destroy, both the name and existence of real Jews and true christians, in all their kingdoms? We know they have been. It is in those kingdoms, that both Jews and real christians have been oppressed, plundered and unmercifully robbed of their property; and, even, when dead, denied the rights of a christian burial. Why, then, should not God raise up of the seed of these destroyed Jews, in the very kingdoms, where they have been thus robbed, plundered and destroyed a retaliating king, to curse the world, by returning their recompense on their own head? For this purpose, he raised up Alexander, as we have just seen. Why then, shall we *blind our eyes*, to the dreadful judgments, which God is now executing upon the papal and mahometan nations, when a greater than Alexander, is like a mighty hurricane sweeping down the great kingdoms of the world, and placing them under his mighty empire, as the supporters of his insatiable claims? Was the Medopersian empire more cruel to the Jews than Rome and Turkey

have been to Jews and real Christians? Why then should God spare the latter when he would not spare the former? In that judgment, God put in the sickle when the Harvest was ripe; and by his multitudes in the valley of decision reaped the Harvest of the earth in the field of blood. But, in the judgment of Mystical Babylon, which is now taking place, Jesus Christ, the Son of Man, the God of the Gospel world, is seated on a white cloud, thrusting in his sickle on the earth; and the earth bows beneath his mighty sickle, nation after nation falling before him. In that Harvest, God pled the cause of oppressed, crushed Israel, the *Jews* being then his *chosen people*; and Alexander, with his blood thirsty, conquering sword, rose to empire upon the ruins of the whole Medopersian, heathen world. In this Harvest, Jesus Christ, the God of the Gospel world, pleads the cause, (not as some have *unaccountably* supposed of deistical Jews only, who, as *a nation*, have been his malicious and implacable enemies, ever since his crucifixion) but he pleads the cause of *oppressed, crushed Christians*, who have suffered all that men could suffer, for centuries, in Papal and Mahometan kingdoms; and Bonaparte, with his all-devouring, conquering sword, is fast rising to empire upon their mighty ruins. For, if Jesus Christ reaps the Harvest of wicked nations, he must reap it in the final issue of events, for the benefit of oppressed, crushed Christians; for he is definitely their king and Savior. He cannot reap it *definitely* for the benefit of deistical Jews, though he may now employ them, with other deists, as his destroying angels, through this *whole period of woe*. For deistical Jews are his bitterest foes. They honor him less than even Papists or Mahometans. As he bears with them the longest, so their final punishment will be the most bloody. At farthest, he will make them *his foot-stool*, by trampling their *deistical national power* in the dust, in the still more bloody battles of the Vintage. For, how can Judai-deism wear the crown of a king, when Christianity shall (in the bloody field of battle, with the blood up to the horse bridles) be crowned the Empress and Queen of the world.

In the Harvest of the Medopersian empire, God called upon the heathen nations, (his enemies) to beat their plow-shares into swords, and their pruning-hooks into spears. In the present Harvest of Mystical Babylon, the greatest preparations for war are made and have been made, by the nations of Mystical Babylon, that ever were made upon earth. In that Harvest the nations were called upon to wake up the mighty men, and let all the men of war draw near. In this Harvest all the kings of Europe have, first and last, been roused to the battle. In that Harvest, it was foretold, that the weak would say *I am strong*. In this Harvest, the weak nations have, one after ano-

ther, used the same language ; and, consequently have been immediately conquered. In that Harvest, all the heathen nations are represented as weakened before they came up to the valley of Jehoshaphat to the battle. In this Harvest, the nations of Europe have been strangely weakened, when they came to the battle, for the want of seasonable union in one common cause ; for the want of able generals ; and for the want of seasonably united armies. The stars from Heaven in their courses have fought against them, in all their great battles, as they fought against the heathen kings of Canaan, by the waters of Megiddo, the prototype of the *Armageddon* of the Seventh Vial. In that Harvest, God said, "*For there will I sit to judge all the heathen round about.*" In this Harvest we find nearly the same words used by the prophet Daniel, in describing this dreadful judgment of God upon these nations of the Anti-Christian Beast, as if quoted from Joel. Dan. vii. 9, 10. "*I beheld till the thrones were cast down, and the Ancient of Days DID SIT, whose garment was white as snow, and the hair of his head like the pure wool. The judgment was set, and the books were opened.*" In that Harvest, God put in the sickle, and reaped the ripe Harvest of the heathen nations ; for *their wickedness* was great. In this Harvest, the Son of Man, Jesus Christ puts in the sickle, and reaps the ripe Harvest of Mystical Babylon, which has so long wickedly persecuted and oppressed his pure gospel church and people. In that Harvest, it was said, "*Multitudes, multitudes, in the valley of decision : for the day of the Lord is near in the valley of decision.*" In this Harvest it is said, Dan. vii. 9, 10. "*His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.*" And were there ever before, since the invention of gun-powder and fire-arms, such mighty armies led to meet each other in the field of blood, as have thus met, during the present European war ? Have there been any such bold, desperate, and bloody battles fought, where thousands and thousands have thus been left dead on the field of battle ? Have there ever been any such rapid marches, from one kingdom to another, with immediate victory and conquest, in every direction ? But a detailed explanation of this battle, as described by Daniel, as given in Number VII. and consequently will not be here repeated. In that Harvest, it was said, "*The Sun and the Moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake.*" This language plainly foretold the conquest of the Medopersian Empire by Alexander, and the fall of Tyre and

Zidon as parts of it. In this Harvest we find the following distressing, detailed account given of it, in the Seventh Vial, which is particularly explained in Number VII. Rev. xvi. 17—21. “And the Seventh angel poured out his Vial into the air; and there came a great voice out of the Temple of Heaven, from the throne, saying; It is done. And there were voices and thunders and lightnings: and *there was a great Earthquake*, such as was not since men were upon the earth, so mighty an *Earthquake* and so great. And the great city was divided into three parts: and the cities of the nations *fell*; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of *his wrath*. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of Heaven, every stone about the weight of a talent: and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.” What can this mean, short of the rise of the French Empire, upon the whole Roman, Anti-Christian world, while it proves in its rise, by its bloody wars and mighty conquests, *the greatest scourge which ever afflicted mankind*? It is to be *the last*, and perhaps *the greatest of all God’s plagues* upon Mystical Babylon, the *six preceding ones* being inferior in their extent, if not in degree. In that mighty shaking of the nations, which caused the fall of the Medopersian Empire, it is added, “But the Lord will be the hope of his people, and the strength of the children of Israel. So shall *ye know* that I am the Lord your God, dwelling in Zion, *my holy mountain*,” And doubtless, in this mighty Earthquake, the Lord Jesus is, in these dreadful judgments, reaping the Harvest of Mystical Babylon, to let the nations know that he is the God of the gospel world, and will make all his oppressors and persecuting foes his foot-stool. For, it is reaped in “*Armageddon*,” the mountain of Megiddo; and as Cruden has translated the word, “*the mountain of the gospel*.” Consequently, it is both *the mountain of slaughtered kings*, and *the mountain of gospel holiness*, in full proof, that all this misery has come upon the kingdoms of Mystical Babylon, to curse them, for their abuse of the gospel of Jesus Christ, and his holy people. Besides, it is remarkable, that Jesus reaps it, in the character of the *Son of Man*, having on his head a *golden crown*, in proof of his being the God and King of the world.

11th. But, how many DEISTS and Atheists, Arians and Socinians are there at the head of the kingdoms of the Papal and Mahometan World! How exceedingly is the pure church of Jesus Christ, hated, oppressed, and even crushed in those kingdoms! How have his holy people, (real Christians,) been reproached, abused and trampled in the dust! How has the watch

word been for a long time, among mighty kings and great men, “*Crush the wretch*,” as applied to the real Church and people of Jesus Christ ! Behold, then, the mercy of the injured Savior exhausted. See him rising in judgment upon these guilty nations, and reaping them down, with the sickle of his wrath, as fully ripe for ruin. Let this be your view of Europe, and you will easily understand, why *the king of Italy*, and the true *successor of the Pope*, in the power of governing the Roman World, gives no peace to the Earth. Consequently, these be *the days of woe*. Peace is taken from the Earth, in righteous vengeance. The law of retaliation is now in force. The Harvest to be reaped is great. Notwithstanding what superficial thinkers have said, it will be of long duration. THE PLAGUE OF THE HAIL will certainly be great. Its dreadful ravages have already been felt, by many nations ; and their wounded and dead, have covered the earth, in the bloody field. May the Lord Jesus, in his mercy preserve America, like the city of Zoar, from the ravages of the tremendous storm.

12th. Some have objected, that the passage, which I have cited out of the Book of Daniel, Dan. vii. 9, 10. Respecting the casting down of the thrones, and the sitting of the Ancient of Days in judgment, upon his throne, which was like the fiery flame, and his wheels as burning fire, while thousand thousands ministered unto him, and ten thousand times ten thousand stood before him, cannot mean any particular judgment upon Earth. They say, it means God’s coming to judge the Earth with his heavenly or holy angels. They say, that the images are too great and strong, to be a description of any earthly king, or bloody field of battle. They, even, say that we are not to trust to any physiognomical portraits, as drawn in the hieroglyphical style, in explaining prophecy.

To such an objection, I answer. *Then we are not to trust to any thing.* For all the prophecies of John, in the Book of Revelation are one continued series of white, red, black and pale horses, and their riders ; and *other portraits* in the hieroglyphical style. If we deny the doctrine of physiognomy in those portraits, we may as well deny the truth of the prophecies, which they express. For there is no just explaining them, only by the natural rules of physiognomy. Hence these strange reasoners have, some of them, supposed the final judgment will take place before the Millennium. Others, with equal absurdity, have supposed that the Papal Antichrist will not be destroyed, till the final judgment of the World, by Jesus Christ, in person. Such reasoning is so weak, and contrary to the whole tenor of Scripture prophecy, that it needs only to be mentioned to keep common people from falling into an evil delusion. For it is an evil delusion, since it entirely perverts the

true and very interesting meaning of prophecy. I trust enough hath been said, to show, that these images in the hieroglyphical style of prophecy are proper to express the rise of a new Empire, upon the ruins of the kingdom of mystical babylon. But to satisfy every candid reader, that the same fiery images are used in the Bible, in other passages, in describing God's destruction of wicked nations, in the field of battle, the two following passages will be sufficient. Isai. lxvi. 15—18, and 24. "For behold the Lord will come *with fire*, and with his *chariots like a whirlwind* to render his anger with *fury*, and his rebuke with *flames of fire*. For by *fire* and by his *sword* will the Lord plead with all flesh; and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh and the *abomination*, and the mouse shall be *consumed together*, saith the Lord. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues: and they shall come, and see my glory. And they shall go forth, and look upon the carcases of the men that have *transgressed against me*; for their *worm shall not die*, neither shall their fire be quenched: and they shall be an abhorring unto all flesh."

Here, are almost the very words of Daniel. It is the Lord, or the Ancient of Days who should thus come to the real battle. How does he come? He comes with the fiery flame of Daniel's throne; with the burning wheels of his chariots; and with his whirlwind to tear down the foundations of the world, and punish the men that had transgressed against him, by slaying them, in the field of battle. The images of Joel, in describing a conquering army are, if possible, still fuller. Joel ii. 3—11. "A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men, they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another, they shall walk every one in his path: and when they fall upon the sword they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses: they shall enter in at the windows LIKE A THIEF. The earth shall quake before them, the heavens shall tremble: the Sun and the Moon shall be dark, and the stars

shall withdraw their shining, and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for *the day of the Lord is great and very terrible; and who can abide it?*—It is believed, that no man of real science can be so weak, as to apply this prophecy of Joel to the coming of God, at the final judgment, with his holy angels to punish sinners in hell. For it has all the military apparatus, of the chariots, horsemen, horses, soldiers and camp of Nebuchadnezzar the king of Babylon, in besieging the city of Jerusalem, climbing its walls, and taking of it by conquest, to the destruction of its national heavens, Sun, Moon and Stars, in a seventy years captivity at Babylon, by a great *political earthquake*. Thus were the Jews, while called the real people of God, punished by the Almighty, in the fall of their nation, by a seventy years captivity, at Babylon, because they had perverted the true religion, which God had instituted. Since, therefore, the great, fundamental crime of Papal and Mahometan Babylon is the same, in the perversion of the pure religion of the gospel, we find the Lord Jesus now, reaping them down, as a ripe harvest; and carrying them into captivity, under the *Iron Crown* of Bonaparte, to be restored in the purity of the gospel church, in the distant battles of the Vintage. As Joel lived, and wrote his prophecies before Daniel and John, the spirit of God led them to take their pictures or portraits nearly verbatim from his two prophecies, of the fall of Jerusalem, under Nebuchadnezzar, and of the fall of the Medo-Persian empire, under Alexander. The likeness, in the last of these we have already compared. Let us now compare the first, as we teach children their A, B, C.

13th. Dan. vii. 9—11. “I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool.”—Joel. “*The earth shall quake before them, the heavens shall tremble: the Sun and the Moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army.*”

John, Rev. xvi. 17—21. “And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, *from the throne*, saying, it is done. And there were voices and thunders and lightnings: and *there was a great earthquake*, such as was not since men were upon the earth, so mighty an earthquake, and so great. And *the great city was divided into three parts: and the cities of the nations fell.*”

14th. Daniel. “His throne was like the *fiery flame*, and his wheels as burning fire.”—Joel. “As horsemen, so shall they run. Like the *noise of chariots* on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth

the stubble."—John. "And the water thereof was dried up, that the way of the kings of the East might be prepared. And he gathered them together into a place called in the Hebrew tongue Armageddon," [the mountain of slaughter.]

15th. Daniel. "A fiery stream issued and came forth from before him."—Joel. "*A fire burneth before them, [the very words,] and behind them a flame burneth.*"—John. "For they are the spirits of devils, working miracles."—If the miracles of hell cannot justly be compared to the all-consuming rage of a fiery stream, this similitude will fail; but as hell is called a lake of fire, the miracles of these devils must be of a fiery nature.—Psal. xcvi. 3. "*A fire goeth before him, and burneth up his enemies round about.*"

16th. Daniel. "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him."—Joel. "And the Lord shall utter his voice before his army: for his camp is very great."—John. "Which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

17th. Daniel. "The judgment was set, and the books were opened." Joel. "For he is strong that executeth his word."—John. "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great."

18th. Joel. "They shall enter in at the windows LIKE A THIEF."—John. "Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—What kind of a thief is this, but the thief of the night? He is the worst and the vilest of men. He is the robber of the night, who enters in at the windows of men's houses, while they are asleep; and if he meets with opposition, kills them with his sword and pistol; and if not, he in cold blood, and without any insult or provocation robs them of all their riches, the hard earnings of their whole lives. I call upon my countrymen, I call upon all mankind seriously and deliberately to consider the true character of this thief. The world have mistaken his character. Because he comes under the name of Jesus Christ; some expositors have called him a millennial thief, coming to fill the world, with a sudden burst of millennial peace and glory. The whole world have for these fifteen years past been gaping with eager curiosity to hear the millennial tidings. But the prophecy explains itself. It tells us to beware of this thief. It tells us, that he is a thief

sent by Jesus Christ *in judgment*, and not in mercy. It calls upon us to wake up in this night of delusion, and *watch*; or our beautiful clothing and all that we hold dear, will be carried off, by this plundering thief of the night.

19th. Joel. "For the day of the Lord is great and very terrible: and who can abide it?" As the final issue of this, in the prophecies of Daniel and John, respect the complete destruction of the Judai-papal Beast, in the distant battles of the Vintage, it does not properly belong to this number.—Thus does it appear beyond all rational doubt, that the portraits of Daniel, (in his fiery throne of the ancient of days and his great army; and of John, *in his kings of the east, his thief, his unequalled earthquake, and great hail*) are perfectly consistent with the character of a new empire, rising by conquest into power, upon the ruins of the world. They are the plain and natural pictures of prophecy, in describing such great, distressing and bloody events. Joel and Isaiah have used as great, and as strong images, in describing such bloody and desolating battles; and almost verbatim. Laugh, if you please, at Lavater and his doctrine of physiognomy; but, be assured that a greater master than Lavater has painted the portraits, in these prophecies of Daniel and John. For they are painted to the life; and with the plain and evident design of being physiognomically understood. Every feature, every image speaks a definite language; and a language which the wise man will not overlook, in contemplating the dreadful judgment of God, which is now so heavily falling upon the earth, in the field of blood. Were the patronage of the public sufficient for so large a work, I would immediately lay before them a detailed explanation and application of all the particulars of the rise of this all-devouring empire, showing the peculiarly striking fitness of the similitudes used by the prophet; and what John has pointed out to effect the great change of power, in this mighty empire, in the far distant, and still more bloody battles of the Vintage.

20th. Five years ago, A. D. 1803, at the time of a general peace in Europe, when I printed my first book, on the prophecy of the sixth Vial, stating that the great river Euphrates, in the sense of the prophecy was dried up; and that the way of the kings of the east was then prepared for them to come into power, in the Roman world, to the establishment of a fifth great empire; and told where they would probably arise, many great men said the thing was impossible. They said, there never could be such a kingdom. They said, there was no account of such a kingdom in prophecy. Events which have since happened, speak for themselves. They prove the truth of the scheme of illustration then adopted in the fullest

manner. *Five kings*, all brothers of *one family*, and that an obscure family, and if we may believe report, a *Jewish family*, have since arisen in the heart of Europe, in consequence of the judgments of heaven upon the papal kingdoms. 1st. Napoleon Bonaparte, the emperor of France and king of Italy. 2d. Joseph Bonaparte, the king of Naples. 3d. Louis Bonaparte, the king of Holland. 4th. Jerome Bonaparte, the king of Westphalia. 5th. Lucian Bonaparte, the king of Latium. The four last under the first. Several other *new kings and kingdoms* have been made. Such is the *new king and kingdom* of Bavaria; the *new king and kingdom* of Wirtemberg; the *new prince and principality* of Benevento; the *new prince and Principality* of Ponte Corvo, &c. In short, the grand object of Napoleon Bonaparte, *the papal Jew*, in all his battles, is to conquer the earth, *having learned of the Jews their doctrine of a fifth empire*; to tear down its old foundations; to build all things anew; and by the organization of new kingdoms and principalities, *placed under the Imperial Throne of France, as their supreme head, to make Paris the capital of the world*. For this purpose, when in Egypt, he studied the character of Alexander, the Grecian conqueror. For this purpose, when he marched his army to Paris, to establish the Consular government, he studied the character of Julius Cæsar, the Roman conqueror, who passed the stream of the Rubicon, and marched his army to Rome, in defiance of the vengeance of the gods, which had been solemnly denounced against the ambitious chief who should presume to pass in arms that sacred barrier. For the same purpose, when chosen *Consul for life*, he appears to have studied the character of *Charles the Great*, the ancient king of France, and *Emperor of the West*, whose ambition ruined the world, by his rich grants to the Pope of Rome, and by his declaring him to be "*Superior to all human judicature*." The conduct of Charles and Napoleon are so perfectly similar, that I cannot but think the latter hath designedly copied the actions of the former. Let us compare the rise of the two emperors to empire. Charles, while king of France, conquered the kingdom of the Lombards, in Italy. Napoleon has conquered the same kingdom, and wears the old *iron crown*. Charles came again to Rome, and was there by the *Pope*, bishops, abbots and people of Rome, chosen Patrician, which is the degree of honor and power next to the Emperor. Napoleon was acknowledged by the *Pope*, First Consul of France, which was the next office in honor and power to the Emperor, with the power of nominating to office all the bishops of France and her dependences, in consequence of his *restoration of the Papal religion to France, in the rejection of Atheism and Deism*!!! Charles settled the affairs of Italy, and permit-

ted the Pope to hold *under him* the Dutchy of Rome, with other territories. He also, afterwards as head of a council of French and Italian bishops, acquitted Pope Leo III. accused of and imprisoned for many great crimes, without requiring him to plead his own cause, or make any defense; slew and banished his accusers; and declared the wicked Pontiff "Superior to all human judicature." And Charles in return was chosen *Emperor of the West*. Napoleon has made a similar use of the Pope, as the hobby-horse of power; and in return has been crowned, The Emperor of France and King of Italy. And having settled to his mind the affairs of *Italy*, he, also, has permitted the Pope to hold *under him*, the old Dutchy of Rome, as an inferior, or *fallen king*. Consequently, the Pope is no longer his superior, in the power of government, tho he still reigns, a king in Rome. Thus amidst all the astonishing wars and revolutions of Europe, the Pope still holds his throne, in full vigor, as king of Rome. He is now prepared to run a new race, under the *Judai-Papal Emperor of France*. For *Paris* now governs the *Roman world*. Thus the thrones of the old kingdoms have been cast down, and placed under; a great part of Europe has been conquered: and the supreme power of the whole is placed in the hands of a mighty Emperor. What is still more remarkable, the great Medopersian *Shah*, or *disposer of these kingdoms*, has explicitly styled himself, "*The King of Italy*," and wears the *iron crown*, as the real successor of the Papal Anti-Christ, in the power of government, in the Roman world!!!

21st. This view of the present state of Europe, perfectly harmonizes with the translation of the vulgar Latin, the Greek and the Syriac versions, which I gave four years ago, A. D. 1804, in my II. Printed Book, on Dan. vii. 9. "I beheld till the thrones were cast down." To show the perfect agreement, I shall quote verbatim, what I then wrote. Book II. p. 77, 78. "1st. The vulgar Latin version is in these words, "Donec throni polita sunt." The exact translation is, "*until the thrones are placed*." The Latin word *sunt* does not "make correct sense. It ought to have been *fuerunt*, were placed. How placed, I ask? This is the grand question. Placed down or up? My answer is "Until the thrones were placed, as so many legs of the stool of the grand throne, which was like the fiery flame, and the Ancient of Days did sit upon it, as the earthly throne of his vengeance, to judge and punish the Anti-Christian world; and therefore, until they were placed down, or under the power of this new throne, rising into glory upon their ruins. 2d. The Septuagint Greek version is in these words, "*Εἰς οὗτοι οἱ θρόνοι ἐτέθησαν*." The exact translation is, "*I beheld until the thrones were placed under*." *Etethesan* is in Latin *suppono* in its root, &c.—

“ —The same is the true translation of the Syriac version.
 “ 3d. The Syriac version is in these words, “ *Videbam subsellia*
 “ *posita esse.*” The exact translation is, “ I beheld the thrones
 “ placed under.” Under what, I ask? The Beast? No.
 “ That cannot be, without making the *Ancient of Days* represent
 “ the Pope. I answer, “ *I beheld the thrones placed under the*
 “ *New Throne, which was like a fiery flame, and the Ancient of*
 “ *Days did sit upon it, in vengeance, thus supported by them,*
 “ *as so many golden legs of his Earthly Throne, to judge and*
 “ *punish the Anti-christian World.* Hence, it is clear they
 “ *were placed under, as the supporters of the amazing power of this*
 “ *New Throne, rising into glory upon their ruins.* This infer-
 “ ence is in the nature of the thing unavoidable. If we admit
 “ this throne, upon which the Ancient of Days did sit, to mean
 “ any thing on Earth this side the day of final judgment, this
 “ must be the genuine and unavoidable meaning. To sup-
 “ pose it refers to the throne of final judgment is *extremely ab-*
 “ *surd*; because the Beast is not destroyed till after it is set up.
 “ Where then, on such an application, is the Millennium, or
 “ the kingdom of the saints, or the *fifth Universal Empire* in
 “ the old World?” —In this manner I reasoned four years ago,
 when the whole World opposed me. At a time, when the
 very name of a king was treated with the greatest possible abhor-
 rence in France. At a time, when an exterminating war was
 commenced by France against all kings. At a time, when the
 rank of a First Consul, was the highest claim of Bonaparte.
 At a time, when nothing was less thought of than the *New*
kingdom of Italy, or the old Gothic kingdom restored, in the
 reversion of Roman power. What, then, could have been my
 guide, in writing in this manner concerning the mystical kings
 of the East, but a full confidence in the truth of the prophecy,
 thus understood? I had nothing to gain by it; but much to
 loose, from an opposition which I knew I must meet. What
 motive, in such a time of the *universal* hatred of kings, could
 have been sufficient to carry me through such an undertaking,
 but a determination to honor Jesus Christ, my Lord and mas-
 ter, in a cause which lay near my heart? Events will, at this
 day, if men are disposed any longer to oppose it, prove the
 truth of my cause.

22d. How far the thrones of the *ten horns* or ten kingdoms
 of the old Roman Empire are cast down, or *placed under*, as so
 many *supporting legs of the stool* of the grand, despotic, Medoper-
 sian throne of this mighty Empire may be easily seen. It may
 be seen, by comparing a list of the names of these ten prophet-
 ic kingdoms, of the old Roman Empire, at the rise of the papal
 Beast into the power of a *horn*, or crowned king, as given by the
 illustrious Sir Isaac Newton; [not bishop Newton,] in his

treatise on the prophecy of Dan. vii. ; and quoted by M. Lowman, the ablest expositor, which has ever written on the prophecies of John. As the little horn of the papal Beast rose out of one of these ten horns and conquered three of them, in memorial of which he wears the triple crown, the whole ten must have existed, at the time of his rise into the power of a horn. Consequently, that must be the proper time, to look for the names of these *ten horns* or kingdoms, and to show in what parts of the World they really existed. For, then, they had definite names, and a crowned existence. The common manner of writing on prophecy, *without names*, without dates, and without any definite object in view is the foundation of much error. It is vailing in midnight darkness, what would be otherwise plain and easily understood. It is such an abuse of prophecy, as must be corrected. The good of the Church requires it. The honor of Jesus Christ demands it. Let us, then, keep to dates and definite times. The following is that great man's list of the names of the ten horns or kingdoms into which the Roman Empire was divided, at the time of the rise of the papal Anti-christ. It was made without any reference to the present state of Europe.

1st. "The kingdom of the Vandals and Allans in Spain and Africa." [Now a supporter of the claims of the French Empire.]

2d. The kingdom of the Suevans in Spain." [Now a supporter of the claims of the French Empire.]

3d. The kingdom of the Visigoths" [Now called Portugal ; and lately united to the Empire of France and kingdom of Italy, by the choice of the Prince regent.]

4th. The kingdom of the Allans in Gallia." [Now a part of France.]

5th. "The kingdom of the Burgundians." [Now a part of France.]

6th. "*The kingdom of the Franks.*" [The genuine name of France, from which originated the enthusiasm and irresistible spirit of conquest, which is conquering the World, and has made the kingdoms of Europe, another *Golgotha*,—the field of skulls.]

7th. "The kingdom of Britain." [Now, at war with France, and exerting all her possible strength, to save herself from the mighty grasp of the conquering king of Italy.]

8th. "The kingdom of the Huns." [Now called Hungary, belonging to Austrian Germany, whose strong fortified town *Presburg*, was lately conquered by Bonaparte's army, in the year of his battle with the Emperors.]

"9th. The kingdom of the Lombards." [In Italy ; and

now united to, and placed under the French empire, as its supreme head.]

“ 10th. The kingdom of Ravenna.” [In Italy. Now united to, and placed under the French empire, as its supreme head.]—Thus nine of the *ten horns*, or kingdoms of the old Roman empire, as named by the great Sir Isaac Newton, without any possible reference to the present state of Europe, are at this moment, either directly conquered, or placed under, as the supporters of the grand throne of the French empire, rising into glory upon their ruins. Britain is the only horn of the ten, which has thus far withstood the undulating shocks of this great political earthquake, which has convulsed the Roman world. But Britain is still strong; and probably among other causes, for the salvation of the church of Christ in her dominions; and especially for the safety of the woman in the American wilderness, who is “clothed with the Sun; and the Moon under her feet, and upon her head a crown of twelve stars.”—For hither she has taken her flight, on the *two wings* of the great American Eagle, that she may here be nourished from the face of the Serpent, and saved by the wilderness and intervening sea from destruction, till his time, times and an half shall be fulfilled. As this period is yet at a great distance, I think the safety of the church will not admit of the present fall of Great-Britain. For *Great-Britain and America* are the only parts of the earth, which are able to save the woman, from the overwhelming flood of the dragon. Hence Britain’s naval strength is greater than it ever was in any preceding period. It is greater than the naval strength of all other nations. Hence it is crowned with distinguished and wonderful success, there being no standing before it. And thus the bloody struggle will probably continue to last for many years, and afflict the whole world with woe. Britain, like Tyre, has the strength of the sea, her riches and her merchandize to support her independence; but, after all, if like Tyre, it be found, she has oppressed the pure church of Jesus Christ, by her oppressive laws; and if she be found too great a friend to the Turkish Empire, like Tyre she may fall in an appointed time.

23d. Since these appear to be the days of retaliation and national retribution, the injured Savior having risen in judgment, upon the oppressors and persecutors of his pure church and people, it becomes us to look, not so much to the moral character of the destroying angels, who inflict the woe, to know who will be the conquerors, as to the real cause, for which it will be inflicted. For since Jesus Christ is the bloody reaper, the misery of nations is undoubtedly connected with their sins, as his enemies. He is roaring out of Zion, and pleading the

cause of his injured people in the field of blood. 'The devils are his angels to torment the damned in hell; but they are controlled by his Almighty power. He may use the ambition of kings for a similar purpose on earth.

24th. As an evidence of the correct translations of the different versions which I have given on Dan. vii. 9. I appeal not only to the present state of these conquered kingdoms, as *placed under*, and the supporters of the claims of the French empire and the king of Italy; but to the official language of the Prince Regent of Portugal, (as published in the Connecticut Courant of December 23d, A. D. 1807,) in making his kingdom a leg of the stool of this mighty throne, before his flight to the Brazils.

Translation: "It has always been my most zealous endeavors to maintain in my States, during the present war the most perfect neutrality, from a knowledge of the benefits resulting therefrom to the subjects of this crown. But it is *impossible* any longer to preserve it. Therefore in consideration of what is most conducive to humanity, and to a general peace; it is my pleasure to accede to the *cause of the continent*; and to *unite myself* to his imperial majesty the Emperor of the French and *king of Italy*; and to his catholic majesty; for the purpose of accelerating a maritime peace. I am therefore pleased to order, that the ports of this kingdom be immediately shut against the entry of British ships of war, as also merchant vessels. The Supreme Court of justice is charged with the execution of this decree. Palace of Margra, 22d October, A. D. 1807. (Signed) JOSE FREDERICK LUDUVIC."—This needs no comment. It is precisely such a placing under the Imperial throne of France as has been described. This prince explicitly styles the claims of France the cause of the continent. During the bloody reign of Popery, Portugal has been one of the most bloody persecuting kingdoms of the pure church of Jesus Christ. It is remarkable that this prince's name contains the exact number of papal Anti-christ, in latin numerals. Consequently, it is a full proof that *the national influence* of the latin Anti-christ has fallen, under the superior power of his Medopersian successor, the Emperor of France and king of Italy. For, thus his name is numbered:

L	50
V	5
D	500
V	5
V	5
I	1
C	100
E	0

Total 666

But, since the learned, the pious and the very respectable editors of the Connecticut, Evangelical Magazine, whose praise is in all the churches, have in a piece written on prophecy, (signed Peregrinus, number III. Con. E. Magazine, Vol. 4. p. 263) asked the following questions, which appear directly to militate against the doctrine of persecution advanced in this work, from the beginning, I now think it my duty to answer them directly, by giving the truth of scripture in evidence, trusting that their magnanimity, will not be offended, at the offer of scripture in proof, on a subject so interesting to mankind. For, thus Peregrinus hath written, "Is not the idea of *persecution* foreign from the view of the scriptures? Is this interpretation supported from fact? The people of God, the Jews, it is true, suffered grievously from Nebuchadnezzar, king of Babylon, but did he subdue and distress them as a persecutor, or as a conqueror? Did he persecute the Jews?" To all such questions as these, my conscience and my duty constrain me to answer, without disguise: Nothing can be plainer than the scripture accounts which declare the *persecuting acts* of both pagan and mystical Babylon. The Bible is full of them; and especially the prophecies of Jeremiah, Daniel and John. The very definite word *persecution* is used by them. Thus Nebuchadnezzar is described as a persecutor. Lam. i. 3, 4. "Judah is gone into captivity, because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth *no rest*: all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts: her priests sigh, her virgins are afflicted, and she is in bitterness." Ver. 7. "The adversaries saw her, and did *mock at her sabbaths*." Lam. v. 3, 5. "We are *orphans*, and *fatherless*, our mothers are widows. Our necks are *under persecution*: we labor and have *no rest*." Lam. iv. 19, 20. "Our persecutors are *swifter* than the eagles of heaven: they *pursued us* upon the mountains, they *laid wait* for us in the wilderness. The breath of our nostrils, the anointed of the Lord was taken in *their pits*."

Again: Since Peregrinus has not merely *acquitted* Nebuchadnezzar and the Babylonian Empire of the charge of persecution, but has undertaken to point out his great *acts of mercy* to the Jews, as the people of God; and, among other things, has said, in the same page, "But after this did he *distress* them? Did they [the Jews,] not dwell in *peace in the cities of Chaldea*?" I answer. My request is, to let the prophet Isaiah be heard on these questions. Isai. xlvii. 5—7. "Sit thou silent, and get thee into darkness, O daughter of the *Chaldeans*: for thou shalt no more be called the lady of kingdoms. I was wroth with my people, I have polluted mine inheritance, and

given them into thine hand : *thou didst show them no mercy ! ! !* Upon the ancients hast thou *very heavily laid the yoke*. And thou faidest, I shall be a lady for ever : So thou didst not lay *these things* to thy heart, neither didst remember *the latter end of it !*" Thus, it plainly appears, if the prophet Isaiah was inspired, that strictly speaking, the daughter of the Chaldeans, shewed the Jews, *as the people of God, no mercy*. The Babylonian lion, was far worse taken all in all, than the Medopersian bear, tho both were, in their general character, monsters of cruelty and oppression. The Medopersian government, was on the whole, in the final issue of events, the great restorer of the Jewish nation to the purity of their worship in Jerusalem. But the king of Babylon, expired on the night of an idolatrous festival, when he had lifted up himself against the Lord of Heaven, and praised the Gods of gold, and of silver, of brass, of iron, of wood and of stone to the rejection of the true God.

25th. And thus the papal Beast is described as a persecutor. Dan. vii. 25. " And he shall speak great words against the Most High, and shall *wear out the saints of the Most High*, and think to change times and laws ; and they shall be given into his hand until a time, and times, and the dividing of time." Rev. xvi. 16. " For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy." Rev. vi. 9—11. " I saw under the Altar the souls of them that *were slain for the word of God*, and for the *testimony* which they held : and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not *avenge our blood* on them that *dwell on the earth*. And white robes were given unto every one of them ; and it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be *killed as they were*, should be *fulfilled*." Enough hath been said, to convince any rational man, that "*The idea of persecution is [not] foreign from the view of the scriptures*." Nor is the idea of avenging the blood of Christ's martyrs, on them that *dwell on the earth*, foreign from the view of the scriptures. For such a time of earthly retaliating vengeance is explicitly promised the church, in the last text cited. And what is remarkable in the promise is, it is promised that these days of retaliating vengeance, should be, at the end of the reign of persecution, unto death, when the days of the Roman Anti-christ should be fulfilled. But lest it should be still said, papal Rome does not merit such a punishment, I will farther add, Rev. xvii. 5, 6. " And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, the MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the *blood* of the saints, and with the *blood* of the martyrs of Jesus."

Now let us see what God says about punishing this monstrous harlot in religion. Rev. xviii. 5—7. "For her sins have reached unto Heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, *double unto her double* according to her works: in the cup which she hath filled *fill to her double*. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her." And to crown all, hear the rejoicing of Heaven, at her fall, while she expires, in drinking this retaliating cup of human wretchedness, Rev. xviii. 20. "Rejoice over her, thou Heaven, and ye holy apostles and prophets, *for God hath avenged you on her*."

A few remarks, in the way of an improvement shall close this subject. 1st. Let it not be suggested that the author of this work is an English partizan, or a French partizan or any other partizan. For he is a true born American, and does not wish to connect his own privileged country with any European nation. He is convinced, that in the final issue of things, Europe must suffer and bleed at every pore. He hopes America, like another Zoar, will escape the general ruin.

2d. Let it not be inferred from this work, that the author sees any thing like Anti-christianity in the government of Connecticut. He declares to the world, that he considers it to be, *independent of its republican form*, a model of Millennial peace and prosperity. It gives its *nursing hand* to the church of Jesus Christ. It oppresses no denomination of professing christians. It has liberally opened an easy door of relief to the oppressed, if any such there be. Like the governor Nehemiah, it guards the holiness of the christian sabbath and sanctuary. And holiness becometh the sabbath and the house of God for ever. If the rulers and the ruled live up to these regulations, they will, doubtless, find their peace in it.

3d. The Harvest of Mystical Babylon will certainly be reaped. The Lord Jesus, in the character of the Ancient of Days, *the Everlasting Father*, hath entered the field of blood, with his mighty sickle. He hath gathered the kings of the earth into Armageddon, his glorious holy mountain of vengeance, the mountain of the gospel, distinguished in sacred history, for the slaughter of wicked and idolatrous kings. The seventh great vial of his wrath is now pouring out upon Papal and Mahometan Babylon, to the great distress of these nations: and the ripened nations are falling before the mighty reaper. Consequently these be not Millennial days. They cannot be called so with any propriety. But they are the days of divine vengeance—*the days of the world's woe*. Violence, and plunder, and slaughter and conquest are their great outlines. For durable gospel peace is taken from the earth. Blessed is the nation, which watcheth the signs of the times, and keepeth her gar-

ments pure and unspotted, lest she soon walk naked, as *plundered*, by the mighty THIEF OF THE NIGHT ; and the christian world behold her shame and strange degradation. This is a woe, which must be principally felt, in Papal and Mahometan kingdoms. For it is a judgement upon Mystical Babylon. *It is the verdict of the Court of Heaven, pronounced by Jesus Christ, the Supreme Judge, on the trial of the nations, which have for ages plundered and murdered his saints ; and which are now to be punished according to the retaliating law of the Jewish Theocracy.* It is in its final issue in favor of the dead martyrs. It is thus beautifully expressed by Daniel, Dan. vii. 21, 22. " I beheld, and the same horn made war with the saints, and prevailed against them : until the Ancient of Days came, and JUDGEMENT was given to the saints of the Most High. But here let it be remembered, that the saints having judgement given them ; and the time of their possessing this mighty kingdom, are two distinct, and different periods. For the one is a period of great woe to the nations punished ; and the other a period of happiness and Millennial peace. In the first Jesus Christ acts in the character of THE ANCIENT OF DAYS, *The Mighty God, The Everlasting Father* ; but in the last he will act in the character of *The Prince of Peace*. These two great periods of the world are thus sublimely described, by the prophet Isaiah. Isai. ix. 3—7. " They joy before thee according to the joy IN HARVEST, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor as in the DAY of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood ; but this shall be with burning and fuel of fire. For unto us a child is BORN, unto us a son is given ; and the GOVERNMENT shall be upon his shoulder : and his name shall be called WONDERFUL, COUNSELLER, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE. Of the INCREASE of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgement and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this."

4th. Tho there may be partial revivals of religion and partial openings of peace in Europe, at intervals, during the period which the Lord Jesus hath assigned for the reaping of the Harvest : tho commerce, knowledge, arts and sciences may increase on a general scale, in consequence of this mighty fall of nations : and tho America will probably flourish in prosperity and wealth beyond the example of any other nation of equal age ; yet, we are not to expect any thing very great and durable to be done for protestant christianity in France, till after the battles of the Harvest are finished, in

the full pouring out of the seventh Vial of divine wrath. This period in all rational probability is at the distance of forty years or more. Should a durable, general peace be then restored to the world, and the holy scriptures be circulated in France and in the Turkish empire after its fall, it is to be remembered, that the still more bloody battles of the Vintage will then remain to be fought. For Antichrist is to have an Hebrew or *Jewish*, as well as a Latin, and a Greek destruction. As Latins, Greeks and Hebrews joined in the crucifixion of Jesus Christ, and in the persecution of his church, in making them his footstool, they must each in their turns, have their national GOLGOTHA, their *bloody field* of skulls. The latin Antichrist, *the man of Latium* is now fallen, in the loss of his principal temporal power and dominions. The Greek or Mahometan Antichrist will next fall. The Judai-papal Beast, *now in power*, will end the bloody tragedy of the Roman world. Forthen, *Jesus of Nazareth the king of the Jews*, who for so many ages hath been *blasphemously bastardized*, by these *ungodly Regicides*, will prove his right to the throne of David, in the utter destruction of all *Jewish usurpers*, and of *their national power*. And thus the promise of God to Abraham will be fulfilled.—Gen. xvii. 5. “Neither shall thy name any more be called Abram: but thy name shall be *Abraham*; for a father of *many nations* have I made thee.”—Thus, all after distinctions between Jews and Gentiles will end. Thus it will appear, that as God for two thousand years, from the days of Abraham to the birth of Jesus Christ, gave his holy kingdom to the Jews, and the gentile nations were unbelievers, so for two thousand years from the birth of Jesus Christ to the Millennium he will have given his holy kingdom to gentile nations, while the Jews will have been unbelievers. Thus, also, it will be wonderfully true, that as he gave his first earthly kingdom to the Jews, and then took it from them and gave it to the believing gentiles, because the Jews rejected Jesus Christ their king, so he has now given his last kingdom, the fifth great empire of the world, to a *papal Jew* and his successors till it shall conquer the whole Roman world, and when this is done, he will again take his kingdom from the Jews, because they will reject Jesus Christ their king, in the battles of the Vintage, expecting a false Messiah; and he will then give it to the believing gentiles, under a protestant, christian Emperor to the end of the world. And thus will the great prophecy of Daniel, which hath so long puzzled the learned world, and always proved inconsistent with all their schemes of explanation be strictly and literally fulfilled. Dan. xii. lat. 7. “And when *he* [the Roman Antichrist,] shall have accomplished to scatter [not restore!!] the power of the holy pra-

ple, [the national power of the Jews. For what can be meant by the power of a people, but their power of independent, national government?] *all these things shall be finished.*" [And the Millennium immediately commence.]—The apostle Paul, is equally plain on this point, in describing the enormous wickedness of the present, unbelieving Jews, and the utter destruction of their national power, by the wrath of God. He represents the Jews to be of all men upon earth the most wicked. 1 Thes. ii. 14—16. "For ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway, for the wrath is come upon them to the uttermost." It is impossible for language to be more definite. Here the apostle tells us explicitly, that the Jews, as a nation, will always forbid the ministers of Christ to preach up salvation to the gentiles, in his name that they might be saved; that they have killed the Lord Jesus, murdered their own prophets, and persecuted his apostles;—that they please not God, and are possessed of such a malicious, hardened heart of unbelief, as to be contrary to all men, refusing to be convinced by the strongest reasoning, while their national power lasts; that they will persist in filling up their sins, in bastardizing Christ, and bearing false witness against his Divinity, miracles and resurrection alway; that is, forever, which if it means any thing must mean, as long as they exist as a distinct nation;—and that nothing will save them, as a people, from this Antichristian, and deadly delusion, but the wrath of God inflicted upon them to the uttermost, in the complete and total destruction of their national power, to the cutting off all hopes, of the existence, of their Judai-deistical-Antichristian Empire, in the fall of the Judai-papal Antichrist, in the year A. D. 2000. For if the wrath is come upon them to the uttermost, how can it possibly be, that they are to be the Millennial rulers and kings of the World? When wrath comes upon a nation to the uttermost, it comes upon it, to the ending of its distinct national existence. For the uttermost is the greatest degree; and the greatest degree of wrath upon a nation is the total destruction of its national power. The Greek of *to the uttermost* fully justifies this explanation. The words are "*cis Telos*," strictly translated *unto the end*, or *unto perfection*, or *unto death*. Unto the end of what, but of their national power? C. Schrevelius in his Greek Lexicon thus translates it, "*Finis*," *unto the end*, "*exitus*" *unto death*, the exit or time of quitting the stage, and retiring from public view behind the scenes, in the total loss of national power. "Et pro dignitas Magis-

tratum," and for the end of the power of Magistrates. "Et legio, terma, cohors," and for the end of legions, troops, and cohorts. Thus *eis Telos* in this connection properly signifies, unto the end of all civil and military power. Consequently wrath is come upon the Jewish nation unto the end of all its civil and military power. Hence, since they still exist a distinct people, and entertain high hopes of imperial power from the rise of the French Judai-papal Empire, they must yet experience a *national Golgotha*, in the bloody battles of the Vintage, before they will be prepared *as a people*, to give up all hopes of Empire, and embrace Jesus of Nazareth as their true king. Accordingly the great winepress of divine wrath is to be trodden without the gates of the city of Rome, in the mountains and plains of Italy, or perhaps, in the whole Antichristian jurisdiction, in human blood, "*even unto the horse bridles.*" All this must be done according to prophecy, before there can be any Millennium. *Nothing can be further from the truth of prophecy than to call the present ruling powers of the Roman World, the ministers of Millennial peace and holiness.* They must have their Empire, and be slain in turn in the distant battles of the Vintage, when ripe in blood for ruin. For like the grapes of a Vintage, when sufficiently ripened in iniquity, their blood is to be pressed out, in the great wine press of Divine wrath, in a manner, which will exceed all the bloody battles, ever before fought on Earth. The bloodiness of the battle, will probable arise from an internal contention, concerning the right of succession to the *Imperial throne of France*, between a Protestant, Christian general and a *false Messiah of the Jews*, in attempting to re-establish the ancient Jewish worship, professing himself to be the Son of Man spoken of by Daniel; and to be governed by Daniel's dates, concerning the time of his appearing. It will, in truth, be another *Medopersian, purim's bloody day*, when like the change affected in the old Roman Empire, by the victorious march of Constantine the great, Protestant Christianity will again ascend the imperial Throne, and rule the World. It is remarkable that Jacob in his dying prophecy concerning the tribe of Judah, connects their history with the labors of the Vintage. He represents them, as having their eyes red with wine; and as washing their garments in wine, and their clothes in the blood of grapes, apparently in direct allusion to the blood of this great wine press, as well as to the Vintage of Judea. Gen. xlix. 11, 12. "Binding his foal unto the *vine*, and his ass's colt unto the choice *vine*; he washed his garments in *wine*, and his clothes in the blood of grapes. His eyes shall be red with *wine*."—This dreadful battle of the Vintage, as marked out by the limits of the papal government and confined to its Jurisdiction is thus generally described by John, Rev. xiv. 17—20. "And another

er angel came out of the Temple which is in Heaven, he also having a sharp sickle. And another angel came out from the Altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the vine of the Earth; for her grapes are fully ripe. And the Angel thrust in his sickle into the Earth, and gathered the vine of the Earth, and cast it into the great wine press of the wrath of God. And the wine press was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." And this is two hundred Italian miles, the measure of the state of the Roman Church, or St. Peter's patrimony, which reaching from the walls of Rome unto the river Po, and the Marshes of Verona contains the space of 200 miles.

Such a Jewish battle is not improbable, when we consider the Jewish Anti-Christian character; the great number of Jews now dwelling in Rome and other parts of the French empire; and their hope of ruling the world, under their Messiah, in the sixth thousandth year of the world. And especially, since Bonaparte is a *Papal Jew*. For this being a fact, from the notice which he hath taken of the Jews, one of his legal successors in the battles of the Vintage, may attempt the re-establishment of the Jewish religion. Thus a whole Medo-persian empire of woe of two hundred and eight years duration, dating from the death of Lewis XVI. the last real king of the French monarchy, in A. D. 1793, is before us. This will be a period of a cruel warfare, in which the Judai-Papal Antichrist, will, at different times, seek to exterminate Protestant Christianity from all power of government, in the world. The final struggle between Jews and Christians will end in the most bloody battle, that ever was fought on earth, when conquering, Protestant Christianity will ascend the Imperial throne of France, and rule the world. This period is thus described in prophecy, in Rev. xii. For this chapter, as I have proved in a preceding number of this work, in explaining the 11th chapter, is wholly limited to the twelve hundred and sixty years reign of the Roman papal Dragon, as clothed with the temporal power of the Roman pagan Dragon. It is a second general vision of the state of the church, during this whole period. The first and second verses, describe the state of the church, after the fall of the Gothic kingdom in Italy, in A. D. 552 to the time when the Pope was crowned a temporal king A. D. 758, since there was then a fine opening made for the establishment of pure christianity, if the Pope had been a faithful minister of Jesus Christ. The third and fourth verses described the SCARLET COATED Pope, governing the *ten horns* or kingdoms of Europe, as the SEVENTH head of Roman government, and a crowned king, clothed with the persecuting power of the pagan empire.

They represent him as corrupting all the priests of the Roman world or Europe, by the means of *his great voice*, and Anti-Christian power ; and striking them, as so many shining stars, from the gospel firmament, by a single stroke of his dragon tail, in punishing with death, all who disputed his great authority. For Europe was then one of the three grand divisions of the world. Consequently, a third part of the stars, included all the priests of the Roman world, as being then a third part of the earth. They also represent him, with his whole corrupted train of priests, as standing before the church, with the bloody sword of persecution, ready to kill the first man who should dispute his Latin religion, and point out the idolatrous worship, which he had established. The fifth and sixth verses describe the birth of the protestant reformation, under Luther and Calvin, in defiance of the bloody persecuting sword of papal Rome ; the flight and safety of Luther, in his hidden retreat from the persecuting council of Rome, *under the civil power of the Elector of Saxony*, who, with a masked troop of horsemen, seized upon him suddenly, on his return from Worms, and secreted him in the strong castle of Wartburg, from the power of his persecutors, till a change in the political situation of Europe. In this solitude he remained *nine months*, the usual time of bringing a child to the birth ; and published several treatises which really brought the reformation into the world, a living child. They also describe the existence of the pure church of Christ in the wilderness, during the twelve hundred and sixty years duration of the papal Beast's reign. The seventh, eighth and ninth verses, describe the war, in the gospel heaven, in consequence of the Protestant doctrines of Luther. Michael or Christ with Luther and the Protestant armies, on one side fighting to establish the reformation ; and the Dragon or Pope, on the other side, with his great armies, fighting to crush the reformation. They show us, that the Pope should not conquer in this battle : that he should not any more find a place in this part of the gospel heaven ; but that he and his whole idolatrous priesthood, should be cast out of all the Protestant states and kingdoms of Europe, in great abhorrence. The tenth and eleventh verses, show us that in consequence of this establishment of the Protestant reformation, the church of Christ would greatly flourish, as protected by the national power of the protestant kingdoms and states ; and especially since Satan could now no longer accuse the church of not praying for the continued life and reign of its earthly kings and rulers, as he had done, when they could not pray, in this manner, for their persecuting, papal kings. They, also, show us, that these great reformers gained this glorious victory, by the blood of

the Lamb, and *by the word of their testimony*, in translating the Bible from *the latin* into the vulgar tongue, and by explaining its pure doctrines, in defiance of the bloody sword of the Pope, since they loved not their lives unto the death. Choosing to suffer death, rather than to live under Popery. The first part of the twelfth verse, calls upon the protestant heavens or nations, and all the people that dwelt in them to rejoice in this seasonable and happy deliverance from the ungodly papal yoke of bondage, by the protestant reformation, as the greatest of heaven's blessings. The last part of the twelfth and the thirteenth verse, proclaim woe to the inhabitants of the papal earth and sea. They represent the devil, as having come down to them in person, having great wrath, because of the protestant reformation, knowing that he had, comparatively, but a short time longer allowed him to corrupt and destroy the human race. Thus proving, that these nations should after this great event suffer, in a very distressing manner, by land and by sea. They, also, prove, that the protestant church, should by the Dragon-Pope be attacked, in a new mode of persecution, in the rise of the order of Jesuits, in ten years after, in A. D. 1540; and by the edicts of the council of Trent, from A. D. 1542 to A. D. 1562, which increased and confirmed the corruptions of Popery, and condemned all doctrines tending to reformation. The fourteenth verse describes the flight of the persecuted, protestant church, into the American wilderness, on the *two wings* of the great *American Eagle*, where she is to dwell in safety, and be nourished, till the time, times and half a time of the serpent's reign are fulfilled. The fifteenth verse describes *the flood of deism and atheism*, which the Dragon-Pope changed into a serpent, or *cockatrice cast out of his mouth*, after the American woman or church, by Thomas Paine's "*Age of Reason*;" and the atheism of the French Revolution, represented, under the pouring out of the sixth Vial, by the doctrines of the three unclean spirits like frogs, which came out of *the mouth of the dragon*, and *out of the mouth of the Beast*, and *out of the mouth of the false prophet*, as the spirits of devils working miracles, in support of *the cause of atheism and deism*. The sixteenth verse describes the church as saved from the destruction threatened, by this mighty *flood of atheism and deism*, cast out of *the serpent's mouth*, by the seasonable interposition of the earth, or the authority of civil governments, which by their laws prevented the circulation of such impious books; and thus dried up the serpent's flood. Such were the laws of Great-Britain against Thomas Paine's Antichristian "*Age of reason*," in banishing it from the kingdom. Such were the moral laws in America; and especially in the New-England States. And I may add, such *was the unexpected restoration of the christian sab-*

bath, and of the papal religion, with the toleration of protestant christianity, in France, by Bonaparte, while First Consul. In this way the serpent's flood has been in a manner dried up. The gloomy day of the *total darkness* of atheism and deism is closed. But a dreadful battle yet remains to be fought; a battle as unexpected as it is dreadful. Disappointed in his Atheistical and deistical struggle, we behold the Dragon, again appearing under the character of the Judai-Papal Anti-Christ seeking, to exterminate pure Christianity from the face of the earth. O my countrymen, let me beseech you, by all that is dear to you; as you value your happiness; and as you prize the religion of Jesus Christ, to look on this bloody picture now before you, and learn that wisdom which it is calculated to teach the humble enquirer. For, thus the prophet closes the second general vision of the twelve hundred and sixty years reign of Anti-Christ, which will not end till A.D. 2000. Rev. xii. 17. "And the Dragon was *wroth with the woman*, and went to make war with the *Remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*" If ever nations were deeply interested to open their Bible, and hear the voice of prophecy, Great-Britain and America are at this day, to read this prophecy of John. It is written in all the brightness of sun-beams. It was written for our admonition upon whom the ends of the world are come. It is addressed to the Christian's heart; and if any thing can awake the sleeping nations, in this night of delusion, to rally round the banner of the cross, it is this seasonable warning of the Redeemer to the Christian world. I will now conclude with the words of the prophet, Rev. i. 3. "Blessed is he that readeth, *and they that hear the words of this prophecy*, and KEEPETH those things which are written therein: for the time is at hand."—Amen.

A H Y M N.

*Explanatory of the Ancient of Days riding forth in his chariot
to the battle of the great day of God Almighty. Dan.vii. 9, 10,
11. C. M.*

1. Once more, my warning voice, I raise,
My king and Savior cries ;
And call the Greek and Jew to praise
Their Lord, above the skies.
2. Nor let the guilty rebel dare,
My warning voice to scorn,
Lest I in awful vengeance tear,
And make the wretch forlorn.
3. That monstrous harlot, Rome, I doom
To fire, and sword, and death,
Her kings and armies to the tomb,
Bound fast, a prey for death.
4. Behold ye faints, *my fiery Throne,*
My wheels to battle roll,
The prisoners weep, the dying groan,
My thunder shakes the Pole.
5. *My breath, in fiery stream doth rage,*
Nor mercy longer shows ;
Like wheat before the sickle blade
The mighty Harvest bows.
6. Oft have I called on kings *to fear ;*
In mercy long I wept ;
My power they scorned, refused to hear,
Till fast in death they slept.
7. *Let kings, and lords, and rulers know,*
My day of wrath hath come ;
My power and glory I will show,
And smite the nations home.

OBJECTIONS ANSWERED:

OR, REMARKS ON MR. FABER'S INFIDEL KING.

II. PART OF NUMBER IX.

Before I close this number, it may be proper to notice a work on the prophecies of Daniel and John, by George Stanley Faber, B. D. Vicar of Stockton-upon-Tees, in two volumes octavo, London edition, A. D. 1806. It may be proper to notice this work, on two accounts. 1st. Because on the first perusal of it in A. D. 1807, I determined to answer the learned author, respecting his account of the Vials, and Daniel's three dates; and accordingly wrote the outlines upon the subject. 2dly. Because an abstract of that work is appearing before the public, in the Connecticut Evangelical Magazine and Religious Intelligencer. Since Connecticut is that privileged spot of the globe, where the civil government, admits the truth to be given in evidence; and since we have *no great clerical voice* erected into a tribunal here, to suppress the testimony of any minister of Jesus, tho' born in as poor and *obscure a village as NAZARETH*, I cannot but think, on this little spot of earth, the happy time is at length come, when the witnesses of Jesus may *stand upon their feet*, and testify what they know concerning the kingdom of Jesus Christ. Hence, as now called *to be A WITNESS for Jesus*, on this twenty-eighth day of April, A. D. one thousand eight hundred and eight, in the fortieth year of my age, and in the twenty-first of my ministry, I will seek to tell the truth, the whole truth, and nothing but the truth, so far as I can understand it; and that without the fear or favor of any man. Like Elihu, Job xxxii. 20—22. "I will speak that I may be refreshed: I will open my lips and answer. Let me not, I pray you, *accept any man's person*, neither let me give *flattering titles unto man*. For I know not to give flattering titles: *in so doing my Maker would soon TAKE ME AWAY*."

The 1st thing that struck my mind with surprize, in reading Mr. Faber's work, is his formal and avowed denial that *the title of Anti-Christ is justly applied to the Pope*. "For (Faber asserts) *he never denied the Father or the Son*." 1. John, ii. 22. "Who is a liar but he that denieth that Jesus is the Christ? He is Anti-Christ *that denieth the Father and the Son*."—Having cited this passage in proof of the real character of Anti-Christ, Mr. Faber deliberately declares that the Pope is not justly called Anti-Christ. "For (says he) the Pope never denied the Father or the Son." How does it appear that the Pope has never denied the Father or the Son? Because, says Mr. Faber, he has in name, (in the sense of his argument,)

publicly acknowledged the divinity of the Father and the Son. Yet, Mr. Faber acknowledges, that the man of sin and the Pope, are one character. And if they be one character, then the Pope is certainly Anti-Christ, notwithstanding all that Mr. Faber has said to the contrary. For it is of *the man of sin* that John is speaking in ver. 18. of the same chapter, when he says, "Little children, it is the last time; and *as ye have heard that Anti-Christ shall come*, even now are there many Anti-Christ's: whereby we know that it is the last time." Of what Anti-Christ had these christians heard of as coming in the last time, *but the man of sin*? The Apocalypse was not then written. Consequently, they could not have heard of Anti-Christ's coming in the last time, by that book. Nor is it in the least probable that they had learned his character in the prophecy of Daniel, which Mr. Faber has just brought to light in the nineteenth century, as he thinks. But they had been particularly forewarned by the apostle Paul of the coming of *the man of sin*, before the coming of the great day of Christ to destroy the world. 2. Thes. ii. 1—4. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God, shewing himself that he is God. This is plainly the Anti-Christ, of which the christians to whom John was writing had heard, as coming in the last time. And it is beyond all rational doubt the very character, which he had in view, when he mentioned the expected Anti-Christ. Besides, this *man of sin* has all the marks of the genuine Anti-Christ in his character. 1st. He was to be the author of the falling away of a great body of the Christian Church from Christ, between the time of Paul's writing and the coming of Christ to destroy the world. "*Except there come a falling away first.*" To whom could this falling away be, but to Anti-Christ? For if they fell away from Christ, they must necessarily fall to Anti-Christ, his opposer.

2dly. He was to be appropriately *the man of sin*, as opposed to Christ who came to destroy the works of the devil, in distinction from *the man of God*, which as the professed head of Christ's church on earth, he ought to have been, in building up the purity of his church. Consequently, as such an opposer of the true kingdom of Christ, he is necessarily the genuine Anti-Christ. For since *Christ, as the man of perfect holiness,*

came to destroy the works of the devil, the Pope, as *the man of sin*, in filling the Christian world with sin, is continually *act-
ing against Christ*. For he is continually producing, and filling the world with the very works which Christ came to destroy. Consequently he is the true Antichrist. "*And that man of sin be revealed.*" As the man of sin the Pope is thus described by John, 1 John iii. 8. "*He that committeth sin is of the devil; for the devil sinneth from the beginning, for this purpose the Son of God was manifested that he might destroy the works of the devil.*"—Consequently, as *the man of sin* the Pope is of the devil, and is as much of an Anti-Christ as the devil, whose antichristianity no one will dispute.

3dly. He was to be *the son of perdition*, another Judas in the christian church, which while carrying the bag or purse of Christ and professedly pleading the cause of the poor, *against the true honor of Christ*, by encouraging pilgrimages and granting indulgences to sinners, he should plunder the world of their wealth, while at heart a thief, using these pretexts to enrich himself. He should, also, like a Judas, betray Christ, his Lord and master, with the kiss of friendship, crying "hail, master," and killing him, while in the very act of betraying him to a shameful death. Will any rational man say, that Judas *did not deny Christ*, nor *act against him* when he thus betrayed him to death, for thirty pieces of silver, because he said, "*Hail master, and kissed him,*" that he might accomplish his wicked purposes the more easily? Yet according to Mr. Faber's reasoning, Judas did not deny Christ, nor act in the character of Anti-Christ, when he thus betrayed him to death, for money. For, while in the very act, he cried out to Jesus, "Hail, master," *all health to you, master,* "and kissed him," *as a token of the sincerest and sweetest friendship*. And this is precisely the character of the Pope. It is true he has openly acknowledged the Father and the Son; and in all his required pilgrimages and grants of indulgences, professed much love to Jesus, while at the same moment he hath been betraying him to death, in the bloody destruction of his pure church or mystical body. *Such sophistry is intolerable!!!* This is the real character of Anti-Christ. For thus Christ himself reasons upon the subject, Mat. xxv. 40. "*Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have DONE IT UNTO ME.*" Now, has not the Pope been such a betrayer and murderer of Christians? We all know he has. He is thus described as the Beast, connected with Rome, and the son of perdition, Rev xvii. 6, 8. "*And I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus.*"—The Beast that thou sawest, was, and is not; and *shall ascend out of the bottomless pit, and go into perdition.*" Who is it that ascendeth

out of the bottomless pit, or hell, but the devil, the genuine Anti-Christ? Yet this is the birth place of the Pope, the son of perdition. "And that man of sin be revealed, the son of perdition." John xvii. 12. "Those that thou gavest me I have kept, and none of them is lost, *but the son of perdition*; that the scripture might be fulfilled." John vi. 70, 71. "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve."

4thly. He was to be an opposer of Christ.—"*Who opposeth himself above all that is called God.*" Is not this Anti-Christ? Mr. Faber says no. Why is he not Anti-Christ? He answers, because while making this opposition, he hath not in so many words "*denied the Father or the Son.*" How strange it is, that men of such shining abilities will suffer themselves to be so duped by the mere sound of words, while they overlook their real meaning! It is an old proverb in the mouths of the most illiterate of mankind, that "*Actions speak louder than Words.*" By the actions of men, and not by their deceitful words, Christ will judge them. Consequently since the man of sin or the Pope, opposeth himself above all that is called God, whatever his words, acknowledgements or pretences may be as professedly believing in the Father and the Son, his actions fully prove him to be Anti-Christ. For, if he opposeth himself above all that is called God, he must be the opposer of Christ; and if he is the opposer of Christ, he must be an Anti-Christ. For the word Anti-Christ is compounded of the words *anti* AGAINST, and *Christ*, and signifies AN OPPOSER, or *the man that is against Christ.*

5thly. He was to exalt himself above all that is called God, or that is worshipped. "Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God, shewing himself that he is God." Can Anti-Christ do more than this? Surely this amounts, in effect, to the complete dethronement of the Father and the Son; and is, to make the least of it, *a real denial of their supremacy.* It is to place himself in the Temple of God, as the God of the Temple, and to demand the worship of men, as such a God, to the casting down of the worship of the only living God. How can any rational man say, that this is not acting against Christ; that it is not really denying the Godhead of the Father or of the Son? For it is certainly usurping their throne, casting them out of the Temple, and claiming a supreme right to all their divine honors. Dr. Doddridge, in his improvement, on these words, informs us that the Pope, on high day, seats himself on *a high throne, in the Temple of God*, to be there solemnly *adored*; and that he admits his parasites expres-

ly to boast that *he is God*, and to give him divine titles. "*Our Lord God the Pope*," is a very common title, which is given him. The time of his appearing in the church, was to be, at the fall of the Roman Empire, in Rome. Only he [the Roman Emperor] who now letteth will let until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.*" Is not this the true coming of the genuine Anti-Christ? How can his coming possibly be worse than to be a coming *after the working of Satan*, with all power, and signs, and lying wonders? To these *lying wonders*, in support of papal frauds, to the crushing of the pure gospel of Christ, John plainly alludes, in his description of Anti-Christ. 1. John ii. 22. "*Who is a liar* but he that denieth that Jesus is the Christ? He is Anti-Christ that denieth the Father and the Son." In verse 23, it is farther added, "*Whoever denieth the Son, the same hath not the Father.*" Thus I have sufficiently proved that the title of Anti-Christ is justly applied to the Pope, in opposition to the surprizing sophistry of Mr. Faber on this point. Consequently, it is not true, that Anti-Christ was not revealed till the French revolution. Nothing can be more dangerous than such an abuse of scripture. But even if we were, for argument's sake, to admit this gross sophistry of Mr. Faber, still it would not be true, that the genuine Anti-Christ had not appeared till the French revolution. For Mahomet is completely the genuine Anti-Christ according to his definition. *He denied the divinity of Christ the Son, and consequently of the Father.* For, "*whoever denieth the Son, the same hath not the Father.*" Now, it is too well known that Mahomet denied the divinity of Christ, to need a labored proof in this place. It was the doctrine of Christ's divinity, which so enraged him against the Christian Roman Empire, as to never give the world any peace, till he had conquered Constantinople, as I have sufficiently proved, in my II. Book. He was the genuine Greek Anti-Christ, as the Pope is the Latin Anti-Christ. Under the sounding of the fifth trumpet, he had the key of the bottomless pit given him, which he opened, and filled the air, and eclipsed the sun of the gospel world, with the smoke of hell; and he is explicitly called the king or angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon, *the Exterminator of Christianity*. Consequently, Antichrist has had a Greek reign under Mahom-

et in the east, and a Latin reign under the Pope in the west ; and the atheism and deism of the French revolution are only some of the highest acts of his natural character.—Having thus sufficiently proved that the Pope is justly styled the genuine Antichrist to the rejection of Mr. Faber's sophistry, I proceed, 2dly, To show, that the prophecy of Daniel, which he has applied to the Imperial government of France, as connected with the French revolution, and distinct from the Anti-Christian power of the Pope, does not apply to the Imperial government of France. For it is a description of the Anti-Christian power of the Pope, as connected with the greek Emperor of Constantinople, whose empire has been long since conquered by the Turks. Mr. Faber having declared that the Pope cannot be justly called Anti-Christ, professes to find *his only* atheistical, infidel, or *Anti-Christian king*, in the present government of France. Hence he infers, that there was *no Anti-Christian king*, in the sense of the holy scriptures till the rise of the present French government. His words are, vol. I. p. 326. "I conceive the *infidel*, [elsewhere] *the atheistical king* to "be France from the epoch of the revolution to the end of "the twelve hundred and sixty days, under whatever form of "government it may exist during that period." This present French king he professes to find delineated in Dan. xi. 36—39. Upon which prophecy, he thus expresses himself, vol. 1st p. 311. "These expressions, than which nothing can be more "definite and more comprehensive, plainly intimate, that *the* "king should make an open and undisguised profession of atheism. "He should neither regard the true God, nor any false God ; "neither the God of his fathers, (whoever his fathers were,) "nor Messiah the desire of women, nor any other God : but "he should at once speak marvellous things against the God "of Gods, and magnify himself above all the vanities of the "gentiles."—Consequently, he infers, that this prophecy cannot possibly apply to the Pope. His argument is, "*For he* [the Pope,] *never denied the Father or the Son.*" The falsehood of this assertion I have already sufficiently proved. But, if we admit it for truth, as Mr. Faber has done, it will entirely destroy his application of this prophecy to the present government of France. For then the prophecy will read thus, ver. 37. "Neither shall he regard the God of his fathers, [the blessed Trinity, consisting of Father, Son and Holy-Ghost, three distinct persons, in one God-head,] nor [Messiah] the desire of women," [a God which his fathers never worshipped.] —For this is the labored and sophistical interpretation which he gives to the phrase, "*Nor the desire of women.*" Thus his argument contains in it, the greatest contradiction possible !!! For, we all know the fathers of the French nation, were pa-

pists before the French revolution, and as such, according to Mr. Faber worshipped the Father, and the Son. How then can he make out, that *the desire of women, his Messiah*, is a distinct God, from the God which the French people worshipped, under the old Monarchy? For he explicitly asserts that *the desire of women*, means a distinct God, from the Gods of this king's fathers. *The thing is impossible.* Hence we see, that his explanation of the phrase *the desire of women*, cannot be true, as applied to the Messiah; or if it be true, it cannot be applied consistently to any nation in Europe, since the fall of the Gothic kingdom. For both the Pope and the greek Emperor, and all the Roman latin nations have since that time professedly acknowledged the Trinity down to the French revolution.

2dly. That this prophecy in Daniel does not particularly apply to the French revolution, in distinction from the Pope, appears from its being a just description of the united character of the Pope and the Emperor of Constantinople, as may be seen by a fair comparison of it, with the history of *the man of sin*. Dan. xi. 36. "And the king shall do according to his will, and he shall exalt himself and magnify himself above every God, and shall speak marvellous things against the God of Gods." Paul uses nearly the very words, in describing the Pope, and equally full. 2 Thes. ii. 4. "And that man of sin be revealed, the son of perdition: who opposeth and exalteth himself *above all that is called God, or that is worshipped*: so that he as God sitteth in the temple of God, shewing himself that he is God."—And Daniel speaking directly of the Pope, says, Dan. vii. 11. "I beheld then, because of the voice of the great words which the horn spake."—Dan. xi. 36. "And shall prosper till the indignation be accomplished: for that that is determined shall be done." This must have special reference to the papal Beast whose kingdom was to continue from its first rise till its complete destruction, in the battles of the vintage.—Verse 37. "*Neither shall he regard the God of his fathers,*" [the Trinity of the Christian Roman Empire, by a due observance of his holy law and Gospel,] "*nor the desire of women,*" [better translated, *nor the desire of wives*; but he will be such a monster in the Christian Church, that in direct violation of the commandment of God, who has declared from the beginning, "*It is not good that the man should be alone,*" and of the natural desire of all men of a married life, that he will, in the greatness of his Antichristian power, teach for commandments, "*the doctrines of devils, forbidding to marry.*" 1 Tim. iv. 1—3."] Since therefore St. Paul has declared this papal prohibition of marriage to be a doctrine of devils, or of demons, *saint protectors*, which should be taught by the seducing

Antichrist in the latter times, this king's not regarding *the desire of women*, is one of the most definite descriptions of the Pope's exalting himself above every God, which could possibly be given. For it is a complete disannulling and rejecting of the authority of God, who instituted marriage, in *the perfectly holy* state of Paradise, and who, since the fall of man has declared, Heb. xiii. 4. "*Marriage is honorable in all, [in priests and nuns, equally as in others,] and the bed undefiled ; but whoremongers and adulterers God will Judge.*" Now, it is well known that this Anti-Christian law of the Pope, has produced more whoremongers and adulterers in Europe than all other causes, as corrupting the papal priesthood, and the whole world, by their infamous example. Dr. William Robertson, in his history of Charles the V. Emperor of Germany, speaking of the corruptions of the church of Rome, at the time of the reformation, thus describes these *anointed sinners* vol. 2. p. 115. "The severe and unnatural law of celibacy, to which both the dignified and inferior clergy were equally subject, occasioned such irregularities, that in several parts of Europe *the concubinage of priests was not only permitted, but enjoined ! ! !* The employing of a remedy so contrary to the genius of the Christian religion, is the strongest proof that the crimes it was intended to prevent were both numerous and flagrant." —What is very remarkable on this subject is, that this prohibition of marriage appears to have been supported by *the doctrine of a devil, or a demon*, a cannonized saint of the Romish Church, which was improved as *a seducing spirit*, in this business. Mr. Lowman in speaking of the false miracles of the Romish Church, writes, p. 207. "St. Dunstan Archbishop of Canterbury, about [the middle of the tenth Century,] took the same course of deceiving the World ; he was, in particular, famous for taking the devil by the nose, with an hot pair of tongs ; *a crucifix is said to have made a speech in favor of his zeal against the married clergy ! ! !* Such mighty wonders as these, had a great influence on mens minds, in those days of darkness and superstition." —Nor has any thing proved a greater curse to Europe than this celibacy of the Popes, connected with their supreme power, the shortness of their reigns, and their avaricious grasp after wealth, in dividing the land for gain. For having no children of their own ; being strangers to those who precede and to those who succeed them ; having but a short time to reign, because of their advanced age, when crowned ; being hungry for wealth, and having many poor and powerless nephews and relations to provide for, they have kept Europe in an almost continued state of warfare, plunder and conquest. It has always, been their policy to sell any state or kingdom of Europe to the man who would give

them the greatest price, and become the most subservient to their ambitious purposes. And thus it is true, in a civil as well as a religious view, that Rome is with great propriety called "*the great whore, and the mother of harlots, and abominations of the Earth.*" For nothing can exceed the "*filthiness of her fornication,*" in a civil as well as spiritual sense. The excesses of the French revolution, in the hatred of priests and nuns, and the tearing down with so violent a hand, all these ungodly restraints, were the natural punishment, which such intolerable crimes might be expected to produce. Latter part of verse 37. "*Nor regard any God: for he shall magnify himself above all.*" Is not this strictly true of the pope, who has canonized for saints, such *impious seducers*, as his St. Dunstan, and ascribed to their supernatural holiness the miracles of a God, to prove that the holy law of God concerning marriage ought not to be obeyed; and to prove that many other laws of God ought not to be obeyed? It is impossible that the Pope should have regarded any God, when he palmed such *blasphemous lies* on the world, and strove to give them the efficacy of truth, by canonizing the seducing author of them, as a saint, to be worshipped as a God, because he was the bold author of such lies. The Pope must have magnified himself above all, in taking such *demon measures* as these, to support his supremacy over all kings; and his right to condemn such laws of God, as *sinful*, which God has enjoined, as *holy*. He could not have had the fear of any God before his eyes, when he deliberately committed such high acts of wickedness as these. Besides, both Daniel and John have definitely given this blaspheming character to the Pope, as the little horn. Dan. vii. 25. "*And he shall speak great words against the most High, and shall wear out the faints of the most High, and think to change times and laws.*" Rev. xiii. 5, 6. "*And there was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his Tabernacle, and them that dwell in Heaven.*" How Mr. Faber could read such language as this, which God hath put into the mouth of the Pope, in the prophecy of John; and yet deny that the Pope is Anti-Christ, is what I never can account for. Certainly the language of Daniel is not stronger than this, in the passage under consideration. Ver. 38, 39. "*But in his estate [his ecclesiastical kingdom] shall he honor the God of forces: and a God whom his fathers knew not, shall he honor with gold and silver, and with precious stones and pleasant things. Thus shall he do in the most strong holds with a strange God, whom he shall acknowledge and increase with glory: and he shall*

cause them to rule over many.”—Bishop Newton, justly calls this God of forces, as dwelling in the most strong holds, Mahuzzim, which he tells us “is derived from a radical verb signifying *he was strong* ; and the proper meaning of it is *munitions, bulwarks, fortresses* ; but the Hebrews often using abstracts for concretes, it signifies equally *protectors, defenders, and guardians*. However it be translated, the meaning evidently is, that he should establish the worship of Mahuzzim, of *protectors, defenders, and guardians*. He should worship them as God or with God : and who is there so little acquainted with ecclesiastical history, as not to know that the worship of *saints and angels* was established both in the Greek and in the Latin church ? They were not only invoked and adored as patrons, intercessors and guardians of mankind ; but festival days were instituted to them ; miracles were ascribed to them ; churches were erected to them ; *their very relics were worshipped* ; and their shrines and images were adorned with the most costly offerings, and honored with gold and silver, and with precious stones and desirable things. And what renders the completion of this prophecy still more remarkable is, that they were celebrated and adored under the title of Mahuzzim, of *bulwarks and fortresses, of protectors and guardians* of mankind. Mr. Mede and Sir Isaac Newton have proved this point by a great variety of authorities cited from the fathers and other ancient writers.”—The Bishop proceeds to cite these proofs, which are of the most satisfactory nature. Thus, this God of forces whom the Emperor of Constantinople and the Pope, honored was a demon God, or what in the New-Testament is translated a devil, a saint, protector and guardian. This was a God whom their christian fathers knew not ; and he was a strange God, as set up in the christian church, by a priest with the Bible in his hand, who claimed infallible perfection. And, as there were a considerable number of these Gods of the description of this strange God, thus brought into existence, the Pope caused them to rule over many ; causing the whole Roman world, to worship them as such, in all places wherever they lived and died. And the Greek [Roman] Emperor may be considered, as the king, who was at the bottom of all this wickedness, since the infamous Phocas, the Emperor of Constantinople did in A. D. 606, in a manner devolve the government of the West, upon the Latin bishop of Rome, in giving him the pompous title of universal bishop, which established the supreme government of the Latin Pope, in the church ; and enabled him thus to cause the whole Roman world to honor this strange God.—“ And shall divide the land for gain.” This trait Mr. Faber labors abundantly to prove is wholly inconsistent with the Papal charac-

ter. See his work, vol. I. p. 314. "The land was not only
 "to be divided, but it was to be divided *for a price*. Our
 "translation reads *for gain*, but in the margin it retains the
 "proper import of the original *for a price*. Now in whatever
 "manner *the Pope* might contrive to divide the land among
 "his adherents, *he certainly did not divide it among them for a*
 "*price*: that is to say, *having an equivalent paid for value re-*
 "*ceived.*"

To this objection, I answer. It is immaterial, whether the
 land was divided *for gain*, or *for a price*. For both senses are
 strictly true; and the last especially has an appropriate appli-
 cation to the Pope, which will not admit of being applied to
 any other man. The question is, *What land was thus to be di-*
vided, by this Anti-Christian king in the church? The answer
 is, *the whole land of the Roman Empire*, both in the East and in
 the West. For both have been connected under the king of
 Constantinople till this division. But now the ambition of the
 Pope, not content with being an Anti-Christian king in the
 church, he seeks to become a crowned, temporal king. Hence
 since he could not depose the Emperor of Constantinople and
 seat himself on his throne, he plans *a division* of the Roman
 Empire. He artfully excites an insurrection in the West, or
 at Rome; and thus *DIVIDES the land for gain*, (to enrich him-
 self) into the Latin kingdom and the Greek kingdom; or he
 divides it *for a price*, promising those, crowns and kingdoms,
 who will assist him *in wresting* from the Emperor of Constanti-
 nople the one half of his Empire. *Tho this application is NEW*,
 it is founded on well supported facts, and might be proved at
 large if necessary. Thus it is well known to those who are ac-
 quainted with ecclesiastical history, that the Exerchate of Ra-
 venna, which of right belonged to the Greek [Roman] Em-
 perors, and which was the capital of their dominions in Italy,
REVOLTED at the instigation of the Pope: that when this was
 attacked by the king of the Lombards, the Pope in his distress
 applied for help to Pipin, king of France, who marched into
 Italy, besieged the Lombards in Pavia, and forced them to
 surrender the exerchate and other territories, which were not
 restored to the Greek [Roman] Emperor as in justice they ought
 to have been, but at *the solicitation of the Pope* were given to St.
 Peter and his successors for a perpetual succession. *The price*
was "Pope Zachary had acknowledged Pipin, *usurper of the*
crown of France, as lawful sovereign; and now Pipin, in his
 turn bestowed a principality, which was another's property,
 upon Pope Stephen II. the successor of Zachary." In this
thievish way of barter, the Pope plucked up *the three horns* by
 the roots, and finally *as the price* of assistance, in this wicked-
 ness, crowned Charles the Great, the king of France, *the Em-*

peror of the West, when the Roman Empire received its grand division, which has never since been united under any one power. ver. 40. "and at the time of the end shall the king of the South push at him." That is, at the Emperor of Constantinople, as the king of the Imperial form of Roman government, reigning in that city; thus prepared by its great wickedness for the enriching of its enemies, and the ending of its Roman government. It is a fact, that the Saracens, who were of the Arabians, and came from the South, under the conduct of Mahomet and his successors, made war upon the Emperor Heraclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces. They were only to push at the Greek [better written, Roman] Empire, but they were not to subvert and destroy it. This Mahometan pushing against the Roman Empire, by the king of the South is so plainly described by John, as the first of the three voc trumpets upon the Anti-Christian world, under the sounding of the fifth Trumpet, that it is doing unwarranted violence to the order of prophecy to apply it to any other period or event. For Daniel has, in no other prophecy, given any account of this attack upon the Roman Emperor, which, having introduced him, he must have done, as a correct historian, in describing his fall. Latter part of verse 40. "And the king of the North shall come against him [against the Roman Emperor of Constantinople] like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over." That is, as bishop Newton justly remarks, "The Turks, who were originally of the Scythians, and came from the North; and after the Saracens seized on Syria, and assaulted with great violence, the remains of the Greek [Roman] Empire, and in time rendered themselves absolute masters of the whole. The Saracens dismembered and weakened the Greek [Roman] Empire, but the Turks totally ruined and destroyed it: and for this reason, we may presume, so much more is said of the Turks than of the Saracens. Their Chariots and their horsemen are mentioned; because their armies consisted chiefly of horse, especially before the institution of the Janizaries, and their standards still are horse tails. Their ships too are said to be many; and indeed without many ships they could never have gotten possession of so many islands and maritime countries, nor have so frequently vanquished the Venetians, who were at that time the greatest naval power in Europe. What fleets, what armies were employed in the besieging and taking of Constantinople, of Negropont or Eubœa, of Rhodes, of Cyprus, and lastly of Candy or Crete?" Let any candid man read Gibbon's history of the fall of the Roman Empire, and he will find

such a use of ships made in the conquest of Constantinople as belong to no other conquest. "The words *shall enter into the countries, and overflow, and pass over*, give us an exact idea of their overflowing the Western parts of Asia, and then passing over into Europe, and fixing the seat of their Empire at Constantinople, as they did under their seventh Emperor Mahomet the second."—verse 41. "He [this king of the Turks] shall enter into the glorious land, [Judea] and many countries shall be overthrown, [as the neighboring countries were, by the Turks:] but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." [These were some of the people who inhabited Arabia, and the Arabians the Turks have never been able entirely to subdue with their forces.] Verse 42. "He shall stretch forth his hand also upon the countries." This implies that his dominion should be of large extent. And the Turks have stretched forth their hand upon many Asian, European and African countries. Latter part of verse 42, and 43. "And the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt." Here again the history and prophecy agree. After the conquest of Judea with the neighboring countries the Turkish Emperor "Selim having routed and slain Gauri sultan of Egypt in a battle near Aleppo, became master of all Syria and Judea. He then marched into Egypt against Tumanbai the new Sultan, whom he conquered and hung before one of the gates of Cairo; and thus established the government of the Turks in Egypt."—And history informs us, that when Cairo was taken, the Turks rifled the houses of the Egyptians, as well friends as foes, and suffered nothing to be locked or kept private from them. Selim also caused five hundred of the chief families of the Egyptians to be transported to Constantinople, and a great number of the Mamaluc's wives and children, with the Sultan's treasure and other vast riches. And we know that this has ever since been a wretched and oppressed country. Last part of the 33 verse. "And the Lybians and the Ethiopians shall be at his steps."—Accordingly, says bishop Newton, "We read in history, that after the conquest of Egypt, the terror of Selim's many victories now spreading wide, the kings of Africa bordering upon Cyreniaca, sent their ambassadors with proffers to become his tributaries.—Other more remote nations also, towards Ethiopia, were easily induced to join in amity with the Turks. At this present time, also, many places in Africa besides Egypt, as Algiers, Tunis, &c. are under the dominion of the Turks." Thus was this conquest of the Roman Empire, under the government of the Emperor of Constantinople, com-

pletely fulfilled, in exact order and harmony, in all its parts, by the rise of the Turkish Empire upon its ruins. It is impossible for any thing to be more definite, in point of order, in the prophecy : in point of time ; and in point of the number of particulars. And what puts the matter beyond all rational dispute, is, that the Turks were excited to this conquest of Constantinople and the Roman Empire, in rage against the nation, because of their idolatry, in worshipping *the image of Christ*, whose divinity the Turks denied, and *especially, in rage against them, for worshipping this strange God*, in the images of Canonized saints. For, as Mahomet had taught his disciples that there is but one person in the Godhead, and had condemned the worship of Images and *Demon Gods*, when the Turks understood, that the Emperor of Constantinople and his nation worshipped *this strange God* in all these images, they were enraged against him with a kind of mad enthusiasm, which nothing human could resist. Gibbon tells us, in his history of the fall of the Roman Empire, that it was *this strange God*, whom the Romans or Greeks worshipped, in all these Idols, that the Mahometan generals made use of to fill the hearts of their soldiers with an enthusiasm and implacable madness against the Romans, as such abominable Idolaters. He says the great shout in the Mahometan camp, was on the day that the soldiers marched up to the walls of Constantinople to take the city, "*God is God : there is but one God, and Mahomet is the apostle of God.*" The meaning of which is, as expressing their rage against the Romans : God is God : there is but one God. Consequently all these images, which the Romans worship as so many Gods, ought to be destroyed ; for they are no God. And Mahomet is the apostle of God, who has commanded us to destroy them. Therefore to the battle, O ye disciples of Mahomet. Consequently, I think it to be a plain fact, that this conquest of Constantinople and the Roman Empire by the Turks, was the just judgment of God upon that wicked Emperor and nation, for their worship of *this strange God*, in these images. John's account of this Turkish conquest of the Roman Empire, under the sounding of the sixth trumpet, fully proves, that that Empire fell, in righteous judgment ; because of the wickedness of the Romans, in worshipping *this strange God*, in these images. His language is so definite, that it cannot easily be mistaken. For having described the judgment, which gave Constantinople to the Turks for their sin, in this matter, he speaks of the impentence of the Western, or Papal nations, Rev. ix. 20, 21. "And the rest of the men which were not killed by *these plagues*, [all the men of the Western or Papal Latin kingdom,] yet *repented not* of the works of their hands, that they should

not worship devils, [demon Gods, *saint protectors and guardians,*] and idols of gold and silver, and brass and stone and of wood : which neither can see, nor hear, nor walk, [tho their eastern brethren had been thus awfully punished for this very sin, in the loss of their Empire ;] neither repented they of their murders, [which they had committed, in murdering all christians who denied the holiness of the Pope ; for they still continued to murder all, in their power, of this description,] nor of their sorceries, [for they still preached up the lying miracles of their Mahuzzim, *saint protectors,*] nor of their fornication, [for they still condemned the doctrine of marriage and lived debauched lives,] nor of their thefts, [for they confiscated the property of real christians, wherever they could find it, in hatred to their pure christianity."]—Thus I have very clearly proved, that these prophecies, do not definitely refer to the French revolution : that they must apply to the Pope, as connected with the Emperor of Constantinople : that they prove the Pope to have caused the dividing of the land of the Roman Empire for gain and *for a price*, by his intrigues, in giving the one half of the dominions of the Emperor of Constantinople to the kings of France, in placing an Usurper on the throne of France, and afterwards crowning his successor, the Emperor of the West, *for the price* of the warrantee grant of St. Peter's Patrimony in Italy : that the king of the South, in this prophecy must mean the Saracens, in their attack upon the Emperor of Constantinople : that the overflowing of the king of the North, must mean the conquest of the Roman Empire by the Turks : and that the *kingdom-destroying-sin*, which brought the Imperial government of Rome to such a miserable end was, *the blasphemy of the Emperor and nation in honoring a strange God*, which was no God, above all that is called God, or that was ever before worshipped. Consequently, the two last verses of the eleventh chapter of Daniel must necessarily apply to the present and future state of the Turkish Empire, and remain yet to be fulfilled, in the manner illustrated, in the first part of this Book.

3dly. That Mr. Faber's doctrine of an infidel king is not supported by prophecy, appears from the testimony of the sixteen pious, respectable and learned Editors of the Connecticut Evangelical Magazine, whose names are before the public, in their work. For tracing the kingdoms of the world, in the line of the Papal church, thus they wrote, on the sitting of the Ancient of Days, on his throne, Dan. vii. 9. Conn. E. Mag. vol. IV. p. 215, 216. "The vision is yet in progress. I behold," says Daniel, until the thrones were cast down ; in the margin, set up. If we take the text, are we not to understand it of those thrones or kingdoms of which he had been

“ speaking. Or if we take the marginal reading, is it not a
 “ representation similar to that of *Isai. ch. 6.* I saw the Lord
 “ sitting on a throne high and lifted up. *Ver. 25.* *But the*
 “ *judgment shall sit.* Does not the passage import, that the
 “ blasphemy and persecution of the little horn, or *Anti-Christ*
 “ produced a judicial process against him, and the throne of
 “ judgment being erected, the *Ancient of Days*, the great Je-
 “ hovah sat upon it, attended by thousands and thousands of
 “ his ministering servants, an innumerable company of angels.”
 [Is this the description of an infidel king?] “ And the Books
 “ were opened, *the process commenced*, the accusation and com-
 “ plaints against him for *his usurpation and impiety and cruelty*
 “ were produced.” [Is Mr. Faber’s infidel king such a just
 punisher of the Pope? According to these Editors he must
 be; or he must be some other king.] “ And says Daniel, I
 “ beheld till the Beast was slain, and his body destroyed and
 “ given to the burning flame.” [And did an infidel king slay
 this Beast? These Editors have said that he was slain by an
 innumerable company of angels under the throne of Jehovah.]
 “ Intimating that for the *impiety of Anti-Christ* God will de-
 “ stroy the Roman Empire, and leave it neither *root nor branch.*”
 —[Where then is Mr. Faber’s infidel king, when *neither root,*
nor branch is left the Roman Empire, for the possibility of his
 existence? It is evident these men meant to exclude the possi-
 bility of the existence of a fifth Empire. For, thus they pro-
 ceed,] “ As for the rest of the Beasts, or kingdoms, they had
 “ their dominion taken away, they were deprived of their sove-
 “ reign power and authority, but their lives were prolonged
 “ for a season and a time, their bodies continued to exist, other
 “ Empires were erected out of them; but this [the Roman
 “ Empire] shall be completely destroyed, and have neither
 “ heir, nor successor; *no earthly kingdom shall be formed out of its*
 “ ruins, but it shall sink as a mill-stone into the sea, and be
 “ found no more at all.”

Thus these writers have found no place, in this great chain
 of prophecy, for the existence of Mr. Faber’s Infidel Kingdom.
 On their scheme Jehovah and his holy angels are the appoint-
 ed conquerors of the Roman Empire: and they are to con-
 quer it, by sinking it as a *mill-stone into the sea.* The difficulty
 attending such a *real sinking* of the whole Roman Empire into
 the literal Sea, is a matter which, as the theory is not mine, I
 am not concerned to explain. Thus it is, on their scheme of
 explanation, *Jehovah’s* and not the Devil’s kingdom, which is to
 rise upon the ruins of the Roman Empire, if there is to be a
 fifth Empire. It is true, they fully DENY the possibility of the
 existence of a *fifth Empire*, as rising out of the ruins of the Ro-
 man Empire. But it is very certain from what they have said,

if there is a fifth kingdom, it cannot be *an infidel kingdom* ; but must be *Jehovah's kingdom of JUDGMENT and mercy*. There is no possibility of reconciling their scheme of explanation with Mr. Faber's infidel kingdom.

4thly. That Mr. Faber's doctrine of an *Infidel King* is not supported by prophecy, appears from the prophecy itself, as explained to Daniel, by the revealing Angel, in detail. I admit *the fiery throne of the Ancient of Days* in Daniel's prophecy, [the place where Mr. Faber must find his *Infidel King*, or not find him in prophecy] signifies in the hieroglyphical style *a new and distinct kingdom*. This is a doctrine which I have taught from the beginning. It was fully taught in the first page of my first book, and in all the other parts of it, some years before Mr. Faber printed his book. Mr. Faber, by acknowledging his infidel king to be *a new and distinct kingdom* from the papal kingdom, has necessarily and consequently made it *a fifth kingdom*. This inference is unavoidable. For the papal kingdom has universally been acknowledged to be the last head of the fourth Beast, or Roman Empire ; and the doctrine is clearly and abundantly supported by the internal evidence of the prophecies of both Daniel and John. And it is true, that *the fiery throne of the Ancient of Days* is a plain description of the rise of *a new and fifth Empire* upon the ruins of the *Papal Roman Empire*. But *the Ancient of Days*, the king of this kingdom, is *God Almighty*. How then can he possibly be the type of "*an infidel king*?" When it can be fairly proved that *Jehovah* or *God Almighty* is *a fit type of an Infidel King*, then I will acknowledge that Mr. Faber reasoned correctly, when he made *an Infidel King of him*. Consequently, the *Ancient of Days* cannot be the type of *an Infidel King* ; because *God Almighty* and the *Devil* are two distinct beings, and the *Devil* is the proper type of *an Infidel King*. But since the *Ancient of Days* erects the fiery throne of this fifth great Empire of the World, upon the falling thrones of the ten horns of the papal kingdom ; since he leads on all his armies, in awful judgment, to fight its bloody battles : and to raise it to full dominion in the Roman world, by its rapacious plunder and conquests, before he delivers it into the hands of *the Son of Man*, as his glorious Millennial kingdom, this kingdom must be, in this period of it, the holy kingdom of *God's righteous judgment*, in breaking down, punishing and destroying Anti-Christ, for his great wickedness, while the instruments, like the devils in Hell, will be cruel in the extreme, in executing these dreadful judgments, on the nations of the Earth. Wherever Deistical, and Anti-Christian rulers govern the nations of the Earth, there the bitter effects of this plague will be felt, as the curse of God upon the nation, to punish their unbelief in his Son. The *Ancient of Days* in distinction from the

Son of Man is the fit type of the *Jewish Theocracy*, which governed by the law of *strict retaliation*, to the exclusion of gospel mercy, in its punishments. It implies, that God in his wrath, would no longer show any mercy to *Papal* and *Deistical kings* and *nations*, who had so long trampled under foot the gospel of his Son. The Ancient of Days is, also, the fit type of a *Jewish king*. For the Jews are explicitly styled, *Isai. xlv. 7. "The ancient people."* Hence, since he is, in this prophecy described to be the *progressive destroyer* of the Papal kingdom *unto the end*, until it shall by the coming of the Son of Man be changed into a Protestant, Christian kingdom, he is the natural type of a *Papal Jew*. For a Papal Jew is so far a *Christian Jew*, as a papist is a Christian. It is evident from the whole scope of the prophecy, that the throne of the Ancient of Days is God's Earthly throne of Judgment, erected on purpose to punish, gradually break down and destroy the Papal Beast, when it is to be changed into a Christian, Millennial Empire of peace and holiness. The holiness of God, in thus miserably destroying the *Papal* and *Deistical nations*, and *kingdom* is described in the most definite language, which can never belong to the military dress of "*an infidel king*." It is described by the *whiteness of his garment*, the beautiful robe of a Christian, made white by being *washed in the blood of the Lamb*; and by the *pure wool of his head*, which is, the *real hair of a Lamb*. What creature in the Universe has *pure wool* for the hair of his head, but the Lamb? Tho men may *laugh* at Lavater's doctrine of physiognomy; yet, it is impossible to understand prophecy correctly without it. *Dan. vii. 9. "I beheld till the thrones were cast down, and The Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire."*—Is this the description of "*an Infidel king*?" Certainly no. It is the very dress of Jesus Christ, in which he appeared to the prophet John, in the Isle of Patmos, when he wrote his prophecies. *Rev. i. 12—15. "And I turned to see the voice that spake with me; and being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."*—Consequently, the kingdom of the Ancient of Days must be the kingdom of Jesus Christ, sitting in righteous judgment upon the Papal Beast and his ten horns, till he shall have destroyed their Anti-Christian power. It cannot mean any thing else. For, both Daniel's general

and detailed accounts confirm this doctrine. For thus he proceeds, Dan. vii. 10, 11. "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the Books were opened. I beheld then, because of the voice of the great words which *the horn spake*: I beheld even till the Beast was slain, and his body destroyed, and given to the burning flame."—Thus, in the general account, the kingdom of the Ancient of Days is to slay the Roman Papal Beast, to destroy his body and give it to the burning flame; and by these mighty battles to raise up a new empire upon his ruins in the papal world, in distinction from Mahometan Judea. The Ancient of Days having thus raised his new kingdom to full dominion in the Roman world, we are next taught to whom he will give this fifth great empire: ver. 12—14. "As concerning the rest of the Beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, [still in Europe,] and they brought him near *before him*. And there was given him dominion and glory and a kingdom, that all people, nations and language should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Thus ends the general description, which certainly builds the throne of this grand empire of the world in Europe, and not in Mahometan Judea. Hence let us now proceed to the detailed account of this empire: ver. 15—18. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me and made me know the interpretation of the things. These great Beasts, which are four, are four kings [kingdoms] which shall arise out of the earth. But *the saints* of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." Mr. Faber is a very different *interpreter* from this angel. He labors in the whole of his work to prove that "*an infidel king*" shall take the kingdom and keep it for a long period, before it shall be given to the saints. But, since the angel interpreter found no such infidel king in the prophecy, I shall take him for my guide to the rejection of Mr. Faber's explanation. And that it might be known what kingdom should thus be taken by the saints, it is explicitly defined to be the Latin and Mahometan kingdom of the fourth Beast—verse 19, 20. "Then I would know the truth of the fourth Beast, which was diverse from all others, exceeding dreadful, whose teeth were of

iron, [to express the Latin Empire of the Pope] and his nails of brass, [to express the Greek Empire of Mahomet] which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were IN HIS HEAD, and of the other which came up, and before whom three fell; even of that HORN that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." As we all know this Horn means the Pope, we shall see that this prophecy is as particular as possible—verse 21, 22. "I beheld, and the same Horn [the Pope] made war with the saints, and prevailed against them: UNTIL the Ancient of Days came, [as the king of a fifth Empire, to put an end to his deadly persecution, by conquering his kingdom, and establishing a reasonable law of toleration in religion] and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom." Consequently, the kingdom of the Ancient of Days, is a kingdom of judgment upon the Pope, in favor of real Christianity. It is, in its course, to destroy the Pope, and give his kingdom to the saints, as the fifth Empire of the world. Hence it cannot be an *Infidel kingdom*—ver. 23—25. "Thus he said, the fourth Beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns of this kingdom are ten kings that shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings. [This we all know the Pope has done.] And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Which in prophecy is twelve hundred and sixty years, from his first rise into kingly power, as a crowned Horn, and will end in A. D. 2000, as before illustrated. Now the question is, What shall deliver the saints out of the Pope's hand at that time? The only true answer is the government of the Ancient of Days. Ver. 26. "But the judgment shall sit, and they shall take away his [the Pope's] dominion, to consume and destroy it unto the end."—Thus the Ancient of Days is raised up to take away the Pope's Anti-Christian dominion, by gradually confounding and destroying it, in the destruction of his Anti-Christian claims, one after another by different acts of his Imperial government, under different Emperors, until the Pope as a kingly Horn shall have reigned twelve hundred and sixty years, when he is to end his reign of wickedness; and the kingdom is to be given to the saints, in the full power of Imperial government. Ver. 21. "And the kingdom and dominion, and the greatness of the kingdom under

the whole Heaven, shall be given to the people of the saints of the most High ; whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him."—By this connected and well defined chain of prophecy, Mr. Faber's scheme of explanation is wholly destroyed. There is no place found here for the reign of his infidel king : no place for the destruction of this fifth great Empire :—no place for his giving the Empire of the world to the Jews in Jerusalem :—no place for his commencing the Millennium with the fall of the Turkish Empire. For the Turkish Empire is represented as fallen, under the fourth Beast's *nails of Brass*, long before the fall of the *little Papal Horn*, or Anti-Christian Beast. It is the fall of the little Papal Horn or Anti-Christian Beast twelve hundred and sixty prophetic years, after his being crowned a kingly Horn, in the year A. D. two thousand, which gives the government of this great Empire, in all its imperial power and grandeur to the full enjoyment of the saints. Consequently the throne of the kingdom of the saints is the same, as the fiery throne of the Ancient of Days ; for the Son of Man receives his kingdom at the hand of the Ancient of Days. It is a throne in Europe, and not on the barren mountains of Jerusalem, which have been so long cursed, as stained with the innocent blood of the Son of God, wickedly shed upon them, by the blaspheming Jewish nation.

5thly. Mr. Faber's doctrine of an infidel king is inconsistent with the character of Napoleon Bonaparte, for whom he designed it, as the representative of the French Empire. I will not say, that the coloring would be too strong, *if his ambition, CRUELTY AND LOVE OF WAR*, were to be abstractly considered. But, this is by no means the foundation of his character in prophecy, as the first king of a great Empire. His character, in prophecy consists in the right answer of two questions, 1st. What is he by birth ? And, 2dly, What has he done for, or against the religion of Jesus Christ, *as a king* ? In answering the first question, from the Secret History of St. Cloud ; from travels ; and from the best private information I can obtain, Napoleon Bonaparte is by birth a *papal Jew*, born in the island of Corsica, which lies in the Mediterranean sea. His father was an Italian or Roman Jew, probably of the seed of those Jews, which were carried captive, by the Roman emperor Titus to Rome, who, like his ancestors changed his Jewish religion for the Papal religion or more properly continued to acknowledge the Papal religion, in which he had been always educated. His mother was a bigoted Papist before the French revolution, and has since appeared to manifest the same enthusiasm for the Papal religion. At the age of fifteen he was a *Cadet*, in the military school, at Paris ; and was there

prepared for his rise to Empire. Consequently, *as a Jew by birth*, he is fitly represented by the Ancient of Days, since the Jews are called in scripture, "*the ancient people*;" and since divines frequently speak of them as *God's ancient people*. This may also express his Jewish character for *cruelty and retaliation*, as the just judgment of God, upon the Papal Beast and his Anti-Christian kingdoms. As a Papal Jew, he is called by his own nation, and by the learned an apostate; and, as such, his Jewish character is overlooked. If he had made an attempt to restore the Jewish religion they would have liked him better. For, there are many, who are willing to have the Jews conquer the world. But, it is his being a *Papal Jew*, which has made him a character consistent with the prophecy. For the Ancient of Days is the character of Jesus Christ, in executing judgment without mercy; and a *Papal Jew* is a proper person to do this, in uniting the mixed, Jewish christian character in his person.

In answering the 2d question, so far as the Papal character is a Christian character, so far Napoleon Bonaparte is in prophecy, *a christian king*. For he has restored the christian sabbath to France; encouraged the translation of the Holy Scriptures into the French language, for the use of the common people; and *made provision by law*, for the existence of the *Protestant religion* in France. In these respects, he is *a christian king*. He has done this, at the time, when the flood of Atheism and Deism had swept the christian sabbath away, destroyed the Bible, and every vestige of religion. He did it, at the time, when the national Assembly had formally dethroned the king of Heaven, and written eternal sleep upon the grave. And, what is more than all the rest, he has done this *as a Jew*. He is *the first Jewish governor or king*, which ever acknowledged by *any public act*, the resurrection of Jesus Christ from the dead, and his Divinity, *as the Son of God and the Savior of the World*. The eight years Atheism and Deism, which preceded his *Consulate*, do not properly belong to his kingdom, tho connected with it. They may be called the time of *the central darkness*, in the great *Anti-Christian eclipse* of the Sun of the gospel World, when there was not so much as *one ray of the gospel Sun* to be seen, in the kingdom of France; and when all the misery, which Atheism and Deism have a tendency to inflict upon a people, were experienced by that unhappy nation, to be an everlasting warning to all future generations of men, to avoid *the plague* of Atheism and Deism, in their national government, by honoring Jesus Christ, as the king of kings, and the foundation of all moral government. In short, that Bonaparte is not an infidel king, *in his public character*, which is his character in prophecy, however unworthy he may be of the christian

character, as a man, farther appears, from the following official letter, which as Emperor and king, he lately wrote to the Archbishops and Bishops of France on the subject of religion. "Monsieur, the splendid victory obtained by our arms at Friedland, which has confounded the enemies of our people and put the important city of Koningsburg in our power with the large Magazines which it contained ought to be a new motive with our subjects for *thanksgiving to the God of armies*. This memorable victory has signalized the anniversary of the battle of Marengo; that day when still covered with the dust of the field of battle, *our first thought, our first concern was for the re-establishment of peace and order in the Church of France*. Our will is, that on the receipt of the present you shall take the proper means of assembling our subjects of your respective dioceses in your *Cathedral and parish Churches*, there to sing a *Te Deum*, and offer up such other prayers to Heaven, as you shall think proper to order under such circumstances. This letter having no other object, M. L'Evaque, I pray God to have you in his safe and holy keeping. Written in our Imperial Camp at Friedland, June 15th, A. D. 1807. (Signed) Napoleon." This is the proper official language of Christianity, on such an occasion, let the private character and conduct of the author of it, in other respects, be what they may. It is utterly inconsistent and irreconcilable with the official character of an Infidel king. This is not preferring the plundering government of France to the *excellent government* of the state of Connecticut. For according to this view of prophecy, if Connecticut can maintain its present government, while our national Constitution is silent on the government of the Redeemer, we are, at least, *two Centuries* ahead of the French Empire, in point of purity in religion and real christian happiness. But, since, on the large scale, our general character deserves chastisement, for not having "*kissed the Son*," Psal. ii. 12. in our national constitution of government, we may expect with other nations, in righteous judgment, to be scourged with the *thorny whip* of France, and to be *plagued* with the ruinous effects of *her sweeping bail*.

6thly. Mr. Faber's scheme of the Vials, in accounting for his *Infidel king*, appears to be incorrect in the following respects. 1st. He justly asserts, that the eleventh, twelfth, thirteenth and fourteenth chapters, in Revelation are all general, and distinct visions of the period of twelve hundred and sixty days, including the great events of that period; and yet, in his application of the Vials, which are the same judgments, explained in detail, he crowds them all into the short period of sixty-six years, at the close. Consequently, by this *strange ap-*

plication, the same judgments are inflicted twice on the world, an inconsistency not to be admitted for truth. 2dly. By this means his Vials are the judgments and *plagues* of God upon the Papal world, without any distinct *national sins* to produce them; which destroys the very end of the prophecy, which plainly is designed to shew, that particular and *definite* national sins, shall be punished by an holy God with the corresponding plagues of his wrath or righteous judgment, to be a warning to the Millennial ages of the World.—3dly. His vials are extremely irregular in the order of time.—His first Vial, he states, vol. 2. p. 12, was poured out on the 26th of August, 1792; and his second Vial was poured out, on the beginning of September of the same year, which was but six days after. And his third Vial is completed by the year A. D. 1801. Thus, all distinction, in point of time in succession, is in a manner lost, in thus accounting for these vials. For what is the distinction in point of time, of six days between the pouring out of the first Vial on the 26th day of August, and the pouring out of the second Vial on the beginning of September, in the same year? It is next to nothing. A mathematician may count up the six days difference, in time; but the historian, in tracing causes and effects will find no *just distinction of periods*. He will consider, the public appearance of Atheism, on the 26th of August, and the horrible massacres, which followed in the beginning of September, as connected effects, arising from some previous, irritating cause. I do not see how we can separate the one from the other, as *distinct* judgments. For wherever there is a kingdom of Atheists there will be a kingdom of murderers. Wherever eternal sleep is written on the grave, all human restraint and mercy are at an end; and he that has power will kill to accomplish his purposes. There is no such confusion, in the period of the six seals; nor in the period of the six trumpets, in the seventh seal. Consequently, it is not to be expected, in the period of the seven vials, under the sounding of the Seventh Trumpet.

4thly. Mr. Faber's Vials are mixed in their nature, and confused in their order of time. These are circumstances which cannot be overlooked by the able expositor. For God, is the God of order, and not of confusion. His first and second vials are mixed in nature, and exist at the same period of time. His fourth Vial lasts till after the fifth, sixth and seventh are completely poured out. And, why? Merely, because his scheme of explanation requires it; but without the least evidence of such a duration in the prophecy.

5thly. Mr. Faber's scheme of the Vials and of *the HARVEST*, as limited to the three first Vials, is already proved erroneous, by the late great events in Europe. For, thus he sums up the

history, vol. 2. p. 12. "The Seven Vials are all posterior to the 12th of August, A. D. 1792, when the third woe trumpet began to sound, and *when ANTI-CHRIST* was revealed. "The Harvest describes the miseries, both internal and external, produced by the frantic anarchy of the French revolution; and comprehends the three first Vials. At the pouring out of the first Vial, on the 26th of August, A. D. 1792, the noisome fore of Atheism breaks out, or publicly makes its appearance in France, and throughout the whole Latin earth. At the pouring out of the second Vial in the beginning of September, A. D. 1792, the horrible and long protracted massacres, perpetrated during what was called the reign of terror commenced. At the pouring out of the third Vial, the regularly established governments of the Latin Empire experienced dreadful devastation from the arms of Republican France during a series of bloody and unsuccessful campaigns, the issue of which has been a tremendous aggrandizement of that infidel power. The figurative HARVEST having been gathered in when France once more became a monarchy, and when a general peace was made in the year A. D. 1801. "The affairs of the world have in some measure returned to *their old channel.*" This is Mr. Faber's scheme of the three first Vials; of Anti-Christ; and of THE HARVEST. But before his book has come into general circulation, in America, every man, who will open his eyes, may see that in the failure of his scheme of the HARVEST, as limited to his three first Vials, his whole scheme has failed. He finished the battles of the Harvest with the general peace of A. D. 1801. He tells us, from that date, that "the affairs of the world have in some measure returned to their old channel." But now we see and know, that events speak a totally different language. The affairs of the world, from the date of that peace, have not in any political measure, returned to their old channel. They have taken an entirely new course; an unexpected course; and a course which has made the great nations of Europe, a *Golgotha*, a bloody field of skulls. The sickle has since been put into the Harvest of the earth, by the strong hand of the mighty reaper; and the nations are reaped down, one after another, in the field of blood, like the falling wheat, ripened for the sickle, in the natural Harvest. And, alas! these are but the beginning of sorrows! For much of the Harvest yet remains to be reaped, in its appointed season.

6thly. The judgment of the *fourth Vial* is wholly inconsistent with Mr. Faber's application of it to Bonaparte's rise to power, in the French Empire, either considered as a new king or as an Infidel King. For, 1st. the Sun, in the hieroglyphical style of prophecy, is *the king of the world*, in which he appears,

as I have sufficiently proved in my second book. Mr. Faber has advanced nearly the same sentiment, in making out his proof—vol. 2. p. 335. “In the language of symbols, *the Sun of a kingdom is the government of that kingdom; and the Sun of an Empire, if it be a divided Empire, is the government of the most powerful state within that Empire.*” Consequently he infers, that *the Emperor of the French,*” is the king pointed out under the fourth Vial, as possessing the supreme power of government, in the Roman world. That the Emperor of the French, *now* possesses the supreme power of government in the Roman world, I do not deny; for it is what I have been proving. But that he possessed it, as the wicked king so terribly punished under the fourth Vial, wants proof. For, let me ask, are not the Seven Vials, *seven plagues* upon the Papal kingdom? I think all men, who have studied the prophecies must answer Yes. If they be, then the kingdom punished is the Papal kingdom, and the Pope is the only true king of that kingdom, as claiming, under the power of the little Horn, a supremacy over all kings; and the only power on earth of crowning Christian Emperors and kings. If therefore the Vials are so many plagues upon the Papal kingdom, and *the Emperor of the French*, as Mr. Faber has justly asserted, is *a new and distinct king* from the Pope, it is impossible that the Emperor of the French should be the king punished by the fourth Vial; because, even on Mr. Faber’s scheme, his kingdom is *new and distinct* from the Papal kingdom. For the Sun of the fourth Vial certainly implies, that *the world* in which he rules, had stood long enough to have had the three preceding Vials of wrath poured out upon it, for *HIS great wickedness*, before the fourth Vial could be poured out upon him, as “*the man of sin,*” who produced that wickedness. Consequently, this wicked king cannot, in the nature of the prophecy, be any other king than the Pope of Rome, who is under *the six first Vials*, the supreme king of the whole Papal world, both as a crowned king, and by his claimed supremacy over all kings. This supremacy over all kings, the Pope never lost, till since the French revolution. For this power, the Pope certainly claimed, and this power Napoleon Bonaparte certainly acknowledged him to possess, when *the Pope CROWNED him the Emperor of France*, and afterwards *the king of Italy*. Consequently, the Pope was at the head of power, on Mr. Faber’s scheme, while his three first vials lasted, and when his fourth vial commenced, which sufficiently proves the inconsistency of Mr. Faber’s application. For, on his own principles, it proves that the Pope was *the definite and only proper KING* to be punished by the fourth vial.

7thly. *The king* or Sun of the fourth vial, was to be punished by that vial, as *the principal sufferer*. Rev. xvi. 8—9. “And the fourth angel poured out his vial *upon the Sun*; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God which had power over these plagues, and they repented not to give him glory.”—Thus, it is a plain fact, that this vial was a judgment *upon the Sun himself*. For what purpose, it may be asked? The answer is; to punish him, as a wicked king, for his great wickedness, which had produced the three preceding vials; and now this vial of wrath, in righteous judgment upon himself. Consequently, the king of the fourth vial must be himself a suffering king, *under the whole vial*. He cannot be a prosperous, conquering king under it. It is his *suffering himself*, which gives him the power to make others suffer, in scorching and burning up the people of his own world, which as a Sun he ought to nourish and strengthen. For, how can the Sun scorch any men *with fire*, but such as dwell under his natural heavens, and in his own world? Consequently, this vial applies to the Pope, and to him only, in the most definite manner possible, as the king of the Papal world; and to the sufferings of the Papal nations, which his punishment produced. But, it cannot be applied to Napoleon Bonaparte, as giving him the Empire of France and kingdom of Italy, without totally disregarding the internal evidence of prophecy. For the vial is explicitly called a vial of *the wrath* of God, poured out upon the Sun, or *king who suffers it*, as a dreadful punishment, inflicted by God upon him, for his wickedness. Is then, the gift of the greatest Empire in Europe, with the kingdom of Italy, and the conquest and subjugation of several other kingdoms, the way in which God *in his wrath* punishes an obscure military *Cadet* for his sins? Are a long succession of the greatest battles ever fought on earth, in numerous campaigns, crowned with success and unequalled victory, in raising a *lieutenant* of a military band to an Imperial throne, and to the conquest and control of nearly one quarter of the globe, the way, in which God in his wrath punishes such an officer for his sins? Yet, such have been the battles, successes, victories and crowns, which under divine providence have fallen to the lot of Napoleon Bonaparte, once a *lieutenant* of a military band. Such hath been the lot of Mr. Faber's *Infidel king*, which he hath professedly found in this vial of *wrath upon the king*. How extremely absurd the application! Nor hath Bonaparte, as a scorched Sun, or *afflicted king*, destroyed his own world or kingdom, by his losses. On the contrary, he has been continually adding to it; increasing and enlarging it upon the mighty ruins of other nations. It is true, he hath been a great

destroyer of human life, in the field of blood ; a great plunderer of human treasure ; and *a great scourge to the world*. All this belongs to his bloody, plundering character, as described in the prophecy of the seventh vial, where *only* a true history of him is to be found.

8thly. There is another serious and very weighty objection against Mr. Faber's scheme of explanation, which in my opinion must tend with the arguments already brought against it, to set it aside, as unsupported by Scripture evidence. It is this : it is directly against the long established and united opinion of *the American Church*, in the explanation of the vials *already past*. It must, if admitted, make such a sacrifice of pious, very able and learned applications, on the subject of *prophecy past*, as will tend to destroy all belief, in any application, which, at any time, can be made. All the learning, piety and christian zeal of Mr. Moses Lowman and Dr. Philip Doddridge, whose praises are in all our churches, are attacked by it. For these able witnesses have placed the protestant reformation under the fifth vial. They have endeavored to support their application in that and in the four preceding vials, by the real internal evidence of the five vials, compared with the then past great judgments upon the papacy. Now, in utter inconsistency with all this, Mr. Faber's scheme begins his history of the *first vial* with the French revolution, which was properly *the sixth vial*. Thus, *the public opinion* is called upon by this author's scheme of explanation *to retreat from the sixth to the first vial*. *This is such a turning backward*, as certainly ought to lead us carefully to examine, whether it will not *make our knowledge foolish*, if we submit to it. I can see no foundation for such a *turning backward*, in the internal evidence of any of the vials ; nor any foundation for it, in any of the present great events of Europe. But, on the contrary, every thing appears to be against such a *turning backward*. On Mr. Faber's scheme of the vials, no great judgment has fallen on the Papal kingdom, to afflict its inhabitants, in consequence of the Papacy, till the French revolution ; but nothing can be farther from the truth than this. For, the greater part of the wars of Europe for a thousand years past have arisen out of the Papal usurpations and controlling power. The protestant reformation, (not to speak of other vials,) which cost Europe so many bloody wars was a direct attack upon the seat or throne of the Beast. It was a rising of whole nations in open rebellion against the Papal, Anti-Christian power and jurisdiction, and in long and bloody wars rending their kingdoms and states from the Pope's dominion.

On Mr. Faber's scheme, we are now under the fourth vial. But, how differently from this did the sixteen learned, pious

and respectable editors of the Connecticut Evangelical Magazine, judge, (who gave the public their names in their work; and were selected from all the counties in the state, including the president of Yale College in their number) when they published their first and their fourth volume. They then said, we were under the sixth vial, and gave their decided reasons in support of that opinion. Thus they wrote, in an excellent piece on the beginning of the year and century, A. D. 1801. vol. I. p. 249. "As we are probably under the pouring out
 " of *the latter part of the sixth vial*, and the spirit of Devils
 " is gone forth, and still going forth into all the world; as
 " the battle of the great God is doubtless begun, and will be
 " still more dreadfully fought, we may expect times of great
 " danger, perplexity and trouble from ourselves and the church
 " of God. Great circumspection, *fortitude, zeal, patience* and
 " *self-denial* will be of the highest necessity. The language of
 " our Lord to the churches, at this period is, "Behold I come
 " as a thief: blessed is he that watcheth and keepeth his gar-
 " ments, lest he walk naked, and they see his shame."

Again: Some time after I had published my first book, on this subject, they wrote in support of the same opinion, in the month of July, A. D. 1803, Connecticut Evangelical Magazine, vol. IV. p. 16. "A direction is given to the angels,
 " Rev. xvi. 1. Go your ways and pour out your vials; the
 " first poured his vial upon the earth, the second poured his
 " vial upon the sea, the third upon the rivers and fountains,
 " and the fourth poured his vial upon the Sun. What these
 " vials imported, or what evils were brought upon the earth
 " consequent upon them, it is not very interesting for us to
 " know, as they relate to subjects very remote from us, and
 " *their effects long since subsided*. But THE FIFTH poured out
 " his vial upon the seat or throne of the Beast. This vial, *it*
 " *is supposed*, was poured out at the reformation from popery.
 " Could a limner with his pencil and his object before him,
 " have taken its likeness with greater exactness than *this vision*
 " represents the effects of this vial at the reformation?"

Proceeding to the sixth vial, they add, p. 18. "That the
 " vision of unclean spirits like frogs, denotes the profane spir-
 " it of infidelity which now rages in Europe, and is dissemina-
 " ted through the nations of the earth, hath been demonstra-
 " ted, I suppose to the entire satisfaction of the public, by a
 " very learned and elegant pen. See Dr. Dwight's indepen-
 " dence sermon, July fourth. These events describe to us
 " *clearly the period in which we live*, in the last part of *the sixth*
 " *vial*, and how near the end of it we know not. Should not
 " this fill us with high expectation for the approaching event
 " —the pouring out of the seventh vial?"—Now, after such

full, well-supported, and decided appeals as these to facts before our eyes, in proof of our being then under the sixth vial, can we rationally suppose that all these learned gentlemen have *turned backward* from the sixth to the fourth vial? If events, then described to the world *clearly the period* in which we then lived; and if that period thus *clearly described* was the last part of the *sixth vial*, it appears to me, that there are great and insuperable difficulties in the way of proving, that we are now as *clearly* under the fourth vial. Thus, the long established opinion of the American Church is against Mr. Faber's scheme of the vials. And it has an evidence to support it, which he has not touched in his work. We ought to remember that clouds and darkness are round about the Almighty, and not give up *well-supported proofs of past events in prophecy*, because the present scene before us may appear dark and gloomy. The sovereignty of God often disappoints human calculations, when they are not founded on the real evidence of his written word.

Again. Mr. Faber's application of Daniel's three dates, in ch. 12, of 1260, 1290 and 1335 to the fall of the Turkish Empire and the commencement of the Millennium, by giving the Empire of the world to the Jews, *as a nation*, in Jerusalem is contrary to the plain meaning of Daniel's prophecy, which limits them all three to the Papal Roman Beast and Antichristian priest in distinction from the Mahometan imposture, as I have sufficiently proved, in Book II. Number VIII. in a dissertation on those dates. For the fall of the Turkish Empire being completed *in detail*, in the last verse of the eleventh chapter of Daniel; and the events of the twelfth chapter being connected with that fall by the conjunction "*And,*" as *new and subsequent* events, it is breaking over all rules of correctness in reasoning to bring them back, and make them parts of what had already happened. They must necessarily be *posterior events*, and can never be justly applied to a kingdom that has before "*come to its end.*"

Besides, Mr. Faber's application is equally contrary to the testimony of John. For John in Rev. chap. 16th represents the Turkish Empire as destroyed by the plague of the seventh vial, while the world are left blaspheming God, because of the greatness of the plague. But in the 17, 18, and 19 chapters, he in full detail confines himself to the subsequent destruction of the city of Rome and the Papal civil government, including the Beast and all his armies, which destruction produces the Millennial change. None of these events can consistently be applied to the Turkish Empire. Consequently, since all these great events are declared to be, in the regular order of prophecy subsequent to the fall of the Turkish Empire,

they completely destroy Mr. Faber's whole scheme of explanation. For Daniel and John are *Christ's two witnesses*, who are to be improved in all courts of enquiry, upon the subject of gospel prophecy. And the chronological dates of Daniel and John are *the two eyes of prophecy*, through which we must all look, or not be able to read the book of prophecy correctly.—Again, Mr. Faber's dates indirectly prove his error. By his calculation the Turkish Empire will fall by A. D. 1866. It is my opinion it will fall before that time. To these he adds seventy-five years more, to make out his scheme of the dates 1290 and 1335. The first thirty of these years to be employed by the then greatest maritime power in restoring the tribe of Judah to the land of Judea; and the remaining forty-five in bringing the house of David and the inhabitants of Jerusalem into the same country. These seventy-five years added to A. D. 1866 make A. D. 1941, for the full existence of the Millennium. But this is a period different from all past calculations. It is utterly inconsistent with the holy number *seven*, which is every where the grand rule of measure, in these prophecies. But A. D. 2000, completes the sixth thousandth year of the world, as I have stated, as ending *the time, times and the dividing of time* of the *Papal Horn's kingly reign in Rome*, and is the natural order for the commencement of the Millennium in A. D. 2001, with a seventh thousand years of holiness and Christian happiness, after the complete destruction of the Papal Beast, and all his armies. Mr. Faber's seventy-five years spent in restoring the Jews to Jerusalem, as *the kings of the world*, appears to me so fabulous, and utterly unfounded in prophecy, that I shall only just notice his scripture proofs.—His principal proofs he professedly finds in the following prophecies, which I shall notice as they appear in the books of the Bible. Hence 1st. His fundamental proof he finds, in his explanation of his *Infidel King*, in the eleventh chapter of Daniel, and of the kings of the North and South, *as yet future events*. I trust enough hath been said to prove that these are *past* events, and that they cannot be consistently applied in the manner in which he has applied them. And it is remarkable, that the Jewish national power, in the twelfth chapter, instead of being *EXALTED to Empire*, is plainly described *as scattered and destroyed* by the Papal Beast. Dan. xii. 7. "And when he shall have accomplished to *SCATTER* the power of the holy people, all these things shall be finished." 'To scatter the power of a people or nation, and to *exalt* their power to the Empire of the world, are certainly opposite acts, if words have any meaning. Mr. Faber objects, that as these prophecies are "closed up and sealed till the time of the end," we cannot now

understand them ; because the end is not yet come. But in defiance of this objection, he has attempted an explanation, not knowing what is meant by the end. But the truth is, THE END has *now come*, in the sense of the sealed prophecies ; for the Roman Empire, and the temporal power of the Pope, have now fallen under the superior power of a *fifth Empire*.—For *PARIS*, not *Rome*, now governs the Roman world. And prophecy uniformly ends the power of a kingdom with the fall of *its supreme power* of government, tho its final destruction may not happen for a long time after. 2dly. His second proof he finds in the great restoration of the Jews to the land of Judea mentioned in the second chapter of Joel. But here again he fails. For, as the conquest of the Jews, in the preceding part of this chapter, was effected by Nebuchadnezzar, the king of Babylon, the restoration was consequently the restoration from the Babylonian captivity. The spiritual blessings enjoyed, were those enjoyed from that time down to the birth of the Messiah and the day of Pentecost.—ver. 28. is full proof of this explanation. “ And it shall come to pass *afterward*, [that is, after this wonderful restoration of the Jewish nation] that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy,” &c. Peter tells us, that this prophecy of Joel was fulfilled to the Jewish nation, on the day of Pentecost, Acts ii. 16. “ But this is that which was spoken by the prophet Joel,” &c. Consequently this is *A PAST restoration*.

3dly. His third proof he finds in the tremendous battle described, in the third chapter of Joel, and the great blessings bestowed upon the Jewish nation, in consequence of the bloody reaping of the harvest and vintage of that day. But, here again he fails. For by critically examining the internal evidence of the chapter, it is plain that this great battle of God, is a description of the conquest of Tyre and Zidon, and the whole Medopersian Empire, by Alexander the first king of the Grecians ; and of his kindness to the Jewish nation, *in sparing them* while he conquered other nations. Consequently these are *past* blessings.

4thly. His fourth proof he finds in the great resettlement of the Jewish nation in Judea and Jerusalem, described by Zechariah, in the fourteenth chapter of his book. But, here again he fails. For 1st. The internal evidence of this prophecy, plainly proves, that the captivity which preceded this restoration could not be the Roman captivity by Titus. For in the present Roman captivity, the whole city was destroyed ; the land was sold ; no Jew was allowed to inhabit there ; and such was the singular prohibition of the Roman law, that a Jew

might not come within sight of Jerusalem, or rather Elia, the name given to the new city, which was built without the circuit of the former when the foundations of the old were plowed up. A heathen Temple was afterwards built where that of God had stood; and a Turkish mosque pollutes it to this day. But, the captivity which preceded the restoration spoken of by Zechariah was entirely different from this. It was a captivity, in which but half of the Jews were carried into captivity, while *the other half*, were suffered to dwell in the city of Jerusalem till the completion of this great restoration. Consequently, this must have been a captivity under some of the Medopersian kings, after the first partial restoration by Cyrus; and before the great restoration, and final rebuilding of the city of Jerusalem, in the days of Nehemiah, in the twentieth year of Artaxerxes. For, thus the captivity is described, Zech. xiv. 2. "For I will gather all nations against Jerusalem to battle: and *the city* shall be taken, and the houses rifled, and the women ravished: and *half of the city* shall go forth into captivity, and the *residue of the people* shall not be cut off from the city."—It is as plain as two and two make four, that this prophecy cannot, if the text is regarded, be applied to the Roman captivity of the Jews. If it be objected, that the Medopersian kings never afflicted the Jews by such a conquest of Jerusalem. My answer is, Nehemiah has given us the proof. Nehemiah, i. 2, 3. "And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which *were left of the captivity*, and concerning Jerusalem. And they said unto me, *The remnant, that are left of the captivity there in the Province* are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire."—This is full proof in point.—2dly. Hence, also, the rebuilding of the city of Jerusalem by the Jews, described in this fourteenth chapter of Zechariah, is the same rebuilding as was effected by Nehemiah, in the twentieth year of Artaxerxes, king of Persia, *ninety two years* after the first restoration by Cyrus, as plainly appears from the second, third and fourth chapters of Nehemiah.

I will now close my testimony on this great subject, by briefly stating, what I apprehend to have been the great sins of the Papal Antichrist, as producing in strict succession and regular order, the seven distinct, dreadful plagues of the seven vials. For, if I can understand these deeply interesting prophecies, the whole history is a series of wicked causes, in the Pope, *that man of sin*, producing by natural effects, in distinct periods, all these

dreadful plagues, which have so long tormented, and destroyed the world, as overruled by the righteous judgment of God. Rev. xvi. 1, 2. "And I heard a great voice out of the Temple, saying to the seven angels, go your ways, and pour out the vials of the wrath of God upon the Earth. And the first went, and poured out his vial upon the Earth; and there fell a noisome and grievous sore upon the men which had *the mark of the Beast*, and upon them which worshipped his Image."—The *Papal sins*, which produced this vial of God's wrath were, the making a Beast of the Pope in A. D. 758, by granting him the temporal power of Rome, and the exarchate of Ravenna, as the patrimony of St. Peter; and the worshipping of his Image. The consequences of these grants were, the Pope established the worship of Images and saints, the doctrine of purgatory, and masses for the dead, the doctrine of the real presence, and adoration of the consecrated bread, the perfection and merit of a monastic life, and the superstitious and idolatrous worship founded on these doctrines; and as the supreme head of the Church he now as a temporal prince, claimed the divine right of crowning emperors and kings.

The natural *plague* or effect which followed these grants of ungodly power to the Pope, upon Pipin, Charles the great, and Lewis his son, was, that the wicked ambition of the Pope, *that man of sin*, finally destroyed their government, carried the crown of France to Hugh Capet, another family, and the imperial dignity to the Germans, another nation and people. And thus, that very power which they had given the Pope proved to his great supporters a *painful sore*, an incurable ulcer. It was the cause of innumerable mischiefs to Europe, and especially to Italy, by the many bloody wars, which these Papal intrigues occasioned, in pulling down one great Imperial family, and setting up another. Thus, in the end, that very power, which those ambitious kings of France had given the Pope, to gain the Empire of the West, was in righteous judgment turned against their own children, to the annihilation of all their power, and proved in the end a most dreadful curse to the Papal nations. This vial, according to M. Lowman, lasted from A. D. 830, to A. D. 988.—Rev. xvi. 3. "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man: and every living soul died in the sea."—The *Papal sins* which produced this vial of God's wrath were, the wicked arts of the Pope, *that man of sin*, in enchanting, by his lying signs, not only the common people; but, even, princes and Emperors to believe, in pretended miracles, apparitions of departed souls and dreadful tales of the pains of purgatory. For, by these means the Pope placed the whole of religion in

penances, masses, legacies to redeem souls from purgatory, pilgrimages, especially to the holy sepulchre at Jerusalem; and thus prepared the way, to claim the authority of *sovereign judge over all*, of deposing Emperors, and absolving subjects from their allegiance. The natural *plague*, or effect of these monstrous sins was, the Pope wishing to support his claims and enrich himself, Pope Urban II. went into France, A. D. 1096, and held a council at Clermont. He proposed with great earnestness to raise an army, which should march into the holy land, to recover Jerusalem, and the sepulchre, out of the hands of the Mahometans. The people received the Pope's proposal, for the manifest will of God, and fell in with it, with wonderful zeal. The Pope to secure their constancy promised them a free indulgence for all their sins, and to take them into the church's protection, both for their persons and fortunes. By this fatal charm about two millions of people, and many of the first rank, in the great Papal kingdoms of Europe, were by the *lies of the Pope*, plunged into the sea, in the three great crusades, to recover Jerusalem from the Saracens. And as if every living soul died in the sea, the most of them died there, as the fool dieth. No policy could have so well served the Pope's ambition, and increased his wealth; and none could have proved a greater *curse* to the Papal nations, who were thus miserably duped by him. This vial lasted according to M. Lowman from A. D. 1040, to A. D. 1190. Hence, says Dr. Robertson, Hist. Charles V. vol. II. p. 89. "According to the doctrine of the
 " Romish church, all the good works of the saints, over and
 " above those which were necessary towards their own justification, are deposited together with the infinite merits of Jesus Christ, in one inexhaustible treasury. The keys of this
 " were committed to St. Peter, and to his successors the Popes,
 " who may open it at pleasure, and by transferring a portion of
 " their superabundant merit to any particular person, for a
 " sum of money, may convey to him, either the pardon of his
 " own sins, or a release for any one in whom he is interested
 " from the pains of purgatory. Such indulgences were first
 " invented in the eleventh century by Urban II. as a recompense for those who went in person upon the meritorious
 " enterprize of conquering the Holy land."—Ver. 4. "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood," &c. This is a third curse upon the Papal nations, brought upon them by the ungodly power which they had given the Pope. The *Papal sin* was, the granting of the Pope supreme power over the lives and fortunes of men, that all the severe and bloody methods of persecution might be carried into

execution, in destroying the lives of real christians. The natural *plague*, or use of this power was to strip the Emperors of the right of presenting to ecclesiastical preferments. For the Pope, *that man of sin*, has always made full use of all his strength. Hence this vial pointedly refers to the bloody wars between the Guelphs and Gibellines, or the Papal and imperial factions, whereby the Popes were driven out of Italy into France, from A. D. 1200, to A. D. 1371. During this period, both these parties had joined in many persecutions, and a violent one raged against the Albigenes; the inquisition was begun about 1216; and the council of Lateran established these severe and cruel methods of supporting the Papacy. And *God gave them also blood to drink*, ver. 6, for a violent contest arose between the Papal and imperial parties, about the right of presenting to ecclesiastical preferments, so that almost all the cities in Italy were engaged in civil wars, and great multitudes destroyed. In A. D. 1282, all the French in Sicily were massacred. Thus were they, who had made this grant of deadly power to the Pope to enable him to shed the blood of the saints, punished by his ambitious use of that very power by civil contentions and bloodshed. The *curse* turned back upon their own heads. Says Mr. Lowman, after a long detail of particulars, in describing this bloody quarrel between the Popes and Emperors: "Thus were the parties spirited up against each other. The contest continued for above an hundred years, spread itself throughout all Italy; so that there was not a city, scarce a village or a family, in which they did not shed each other's blood in this furious contention. It would be endless to mention particulars; I shall only take notice of one, the massacre in Sicily, usually called the Sicilian vespers, A. D. 1282. Pope Nicholas had the chief hand in the plot, and managed the principal parts of it, tho it did not break out till after his death, as Mezery expressly declares. The French were murdered throughout the whole island; they massacred them at the very altars; they ripped up the women with child, and dashed out the children's brains against the stones; eight thousand were murdered in two hours, and they spared the life but of one single person. When we see in history such bloody contentions for a long time, occasioned by the Pope's ambition, to wrest the civil authority of the Emperors out of their hands, and seize on it for themselves; we have evident proof of this righteous judgment of God, that he gave them blood to drink, as they had shed the blood of his saints." Ver. 8. 9. "And the fourth angel poured out his vial upon the Sun; and power was given unto him to scorch men with fire. And men

were scorched with great heat, and blasphemed the name of God, which had power over these plagues: and they repented not to give him glory.”—The Sun as I have already proved, in the hieroglyphical style, is the king of the world; and has but one appropriate meaning. Hence, in these prophecies, it invariably stands for the whole race of kings. Accordingly, this vial is marked in the most definite manner possible. It must necessarily apply to the Pope directly, who is the king of the Papal world, *to the rejection of every other application, however plausible*. Hence it is clearly a curse upon the Pope himself, by which he is made a consuming fire to the nations, which have exalted him to power. For it gives power to him to scorch, or destroy multitudes of those men, who are under his government, or light. It makes him *scorch*, and in a manner *burn up* his own world, which as a Sun he ought to nourish and cherish. Accordingly, M. Lowman applies this vial with great propriety to the long and bloody wars in Italy, France, Germany and Spain, the great kingdoms of the Papal world, occasioned by a *schism* in the Papacy; (from A. D. 1378, to A. D. 1530) there being three Popes, in THREE LINES of succession, at the same time: Three *infallible vicars* of Jesus Christ: *three Gods* upon earth, oppoling each other with all their might, and stirring up the armies of the great Papal kingdoms to destroy each other, and thus by their hot and burning passions of ambition, envy and coveteousness to scorch and burn up their own world.

This consideration ought to have opened the eyes of the Papal nations, and led them to see that none of their Popes were infallible, that none of them were Gods; but on the contrary that they were the real destroyers of the earth, the abominable Anti-Christ, foretold in prophecy. It ought to have led them to repent of the power which they had wickedly given the Pope, and to reject his impious claims. But strange to relate, it had no such happy effect to undeceive them. For that they repented not of having made such an ungodly grant of power over the lives and consciences of men, to the Pope, is evident from the war which they commenced against the Bohemian Christians; the infamous conduct of the council of Constance, in burning John Hufs and Jerome of Prague, in violation of the public faith; and establishing that scandalous doctrine that faith is not to be kept with heretics. The *papal sin* which produced this dreadful plague, was the determination of the citizens of Rome to fix the residence of the Popes in Rome for the future, and therefore to have a Roman Pope chosen. Hence as there were but four Italian cardinals among the sixteen electors, the Romans threatened to cut the French

cardinals to pieces, if they did not choose a Roman or Italian Pope. They even broke into the conclave, and seized the cardinals, continually demanding a Roman Pope. They immediately took their favorite, as if duly elected, clothed him in his pontifical robes, placed him on the altar, and proceeded to adore him, notwithstanding his own declaration that he was not Pope. Yet the next day, he caused himself to be proclaimed Pope, by the name of Urban VI. The cardinals retired from Rome to Fundi, there they chose another Pope, a German, who took the name of Clement VII. And thus the Popes became a curse to themselves and to all Europe, setting the whole world about them in a flame, by the fire of their contentions. For all the principal wars and quarrels of that age had their rise from the ambitious projects of these different lines of Popes. General councils were in vain called, and deposed contending Popes; for so completely were they *the man of sin*, that they regarded no authority, neither divine nor human, while they found means to keep up a party. *The signs of these times*, in the scorching heat of the natural Sun, to the destruction of mankind, confirm this application. For thus M. Lowman, in quoting Mazery, the French historian, writes—

“From the end of the year 1528, to the beginning of the year 1534, says the historian, Heaven was so angry with France, that there was a continual disorder of the seasons, or rather *summer alone* had taken all their places; so that for FIVE YEARS there was not *two days of frost together*. This *INTERPERATE HEAT* enervated nature, if I may so express it, and made it impotent; it brought nothing to maturity, the trees blossomed immediately after the fruit, corn did not increase in the ground for the want of water; there was such a quantity of vermin, as eat up the young shoots; the harvest did not produce sufficient for the next year’s seed. This scarcity caused an universal famine; after which there appeared a distemper called Trouffegaland, and then a furious pestilence; by which three plagues, *above a quarter* of mankind was carried away.” Thus in a literal as well as figurative meaning, there was wonderful power given unto the Sun, to scorch men in this period, beyond what was ever known in any other period. The death, by such plagues, of above a quarter of mankind in five years, is perhaps as great a plague as ever afflicted the world. Ver. 10, 11. “And the fifth angel poured out his vial upon the seat of the Beast; and his kingdom was full of darkness, and they gnawed their tongues for pain; and blasphemed the God of Heaven, because of their pains and their sores, and repented not of their deeds.” As the preceding Vial was a judgement upon the Pope, and by

means of the bloody papal quarrels between contending Popes, greatly lessened the public regard for their omnipotent authority, this vial is clearly an attack upon the Pope's throne or kingdom, as the Anti-Christian Beast, in which his right of jurisdiction over the kings and nations of the earth is denied; and tho it produced no change of government; yet it blasted all his hopes of universal Empire, and threatened in its ultimate effects, the utter overthrow of his kingdom; and was felt by him and all the papal Hierarchy, as one of the most painful events in Providence, which could have befallen them. M. Lowman with great propriety applies this vial to the Protestant reformation, and the confirmation of it by the principal states of Europe, notwithstanding all the attempts of the Pope to crush it, and in opposition to the papal authority, from A. D. 1560 to A. D. 1650. During this period several nations renounced subjection to the Pope, and have continued free to this day; and in other nations his power has been greatly abridged and restrained. This event gave great vexation to the Popes and their adherents; occasioned invasions, assassinations, massacres, and the usual bloody wars of *the man of sin*, who has never spared any means however bloody, to keep himself in power. Such were the civil wars in France, the wars in Germany about the reformation, the war between Spain and the United Provinces, the Spanish invasion of England, and the powder plot; *the massacre of Paris*, &c. Yet all proved unsuccessful to prevent the establishment of the reformed religion, by the treaties of Westphalia, A. D. 1648, of Osnabruck and of Munster. And that the Pope and his Hierarchy blasphemed the God of Heaven because of these treaty making pains and toils in favor of Protestantism, to the denial of his right of jurisdiction, appears, since Pope Innocent X. had vehemently opposed these treaties in their progress, and no sooner were they concluded and ratified, but he solemnly protested against them, as highly prejudicial to the Catholic religion, and holy See. He declared them null and void, and freed all persons from any obligations to keep them, tho' they had *sworn* to the observation of them. Is not such a breaking of oaths passed on the most solemn occasions, in the ratification of treaties, by calling the God of Heaven to witness the deed, plainly a blaspheming of the God of Heaven? Shall the professed High-priest of God nullify the most solemn oaths in this impious manner, and not be justly called a monster of iniquity, the genuine Anti-Christ? And that the Pope and his hierarchy repented not of their deeds is evident from the instances of their rage and cruelty already mentioned, and which they afterwards took care to repeat, when they had power; and especially from the edicts of the Council of Trent, (from

A. D. 1542 to A. D. 1562,) which instead of diminishing, increased and confirmed the corruptions of Popery, and condemned all doctrines tending to reformation.—The great *Papal sin*, which led to all the bloody wars of the reformation, was Pope Leo X. selling indulgencies to insure the pardon of men's sins, for the purpose of raising money to finish the church of St. Peter, at Rome. Tetzel, a Dominican friar, of licentious morals was employed as the retailing agent in Saxony.

This selling of men's souls for money, as Judas sold his Lord and master, excited the indignation of Martin Luther the great German reformer, to call in question this impious claim of the Pope. Zuinglius in Switzerland about the same time opposed the wicked claim; and John Calvin followed them, as *the third reforming angel* of the church. The natural *plague* or effect of this Papal wickedness was all the bloody wars and massacres which this great event brought upon the Papal nations. It is impossible for any thing to be more abominable than those pardons, which Tetzel granted, in the name of the Pope, as God upon earth. They contained such expressions as these, "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And *I by his authority*, that of the blessed apostles Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, *do absolve thee* from all thy sins, transgressions, and excesses, how enormous soever they may be, I remit to you all punishment which you deserve in purgatory on their account, so that when you die the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened, and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost." Robertson's Charles V. vol. II. p. 90. Will Mr. Faber, or any of his admirers have the strange inconsistency, to assert, that such enormously wicked Papal grants as these, in the forgiveness of the most shameful and of the most damning sins for money, were not Anti-Christian acts, merely because this blaspheming *man of sin*, pronounced them, *in the name of the Father, and of the Son, and of the Holy Ghost*? Can any rational man justly say, they were not a real denial of the Father and of the Son, who have taught entirely different doctrines? Or can Anti-Christ deceive men, and ruin their souls in a worse way than this?—Ver. 12—16. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw *three unclean spirits like frogs* come out of the mouth of the dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. Behold, I come as a

thief, blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

As I have explained this vial fully in the first book of my work, I shall in this place, only trace the great outlines of it. The vial was to be poured out upon the great river Euphrates, as connected with the city of great Babylon in the next vial, as the literal Euphrates was with the literal Babylon. For what God hath joined expositors have no right to separate. Consequently, to the rejection of Mr. Faber's sophistry, since there is now no such city as great Babylon, but the Papal and Mahometan mystical city of Babylon, so the Euphrates here dried up must be the mystical river Euphrates of Papal Babylon, as the support of that mystical city. It has not the least allusion to, nor connection with the Euphrates of the sixth trumpet, which is a literal river, unconnected with the city of Babylon. This papal river Euphrates I have shown to be the old French monarchy, as the first and principal support of the Pope's temporal kingdom, from the beginning. The drying up of this river, by which is meant the destruction of the old French monarchy, was to prepare the way, like Cyrus's drying up or turning the channel of the literal river Euphrates, for the kings of the East, a new race of Medopersian despots, to enter by the way of the dried channel into power in the Roman world, and conquer the city and kingdom of mystical Babylon, as Cyrus did literal Babylon, and all its dependant kingdoms. This conquest, I have shown to be the rise of the French Empire, under Napoleon Bonaparte, the *Papal Jew*, and his successors, upon the ruins of the whole Papal and Mahometan world, as he has already taken from the Pope the chief of his temporal dominions. *The plague*, which was to produce this state of things was to be three unclean spirits like frogs, coming out of the mouth of the dragon or devil, and out of the mouth of the Beast or Pope, and out of the mouth of the false prophet or order of Jesuits, as so many spirits of devils, working false miracles, and exciting a general rebellion in the minds of men against all the kings of the world. The first of these unclean frogs, as coming out of the mouth of the dragon, or devil, I have shown to be that formal and systematic conspiracy against religion, which arose in France about the middle of the eighteenth century, as if the authors were instigated by the devil himself; and was formed and zealously prosecuted by the Atheistical Voltaire, D. Alembert, and Diderot, assisted by Frederic II. king of Prussia.—The second of these unclean frogs, possessing the spirit of a devil, as coming out of the mouth of the Beast, or Pope, I have shown to be Dr. Carl Friederich Bahrt, a corrupt priest, arising out of the corruptions of Popery, as the leader of the German Atheists, formed into a society in A. D. 1789, under the false name of "The German union for rooting out superstition and prejudices, and advancing true christianity." In this society, there were two classes of brotherhood, the ordinary, and the *managing brethren*.—The

third of these unclean frogs, possessing the spirit of a Devil, as coming out of the mouth of the false prophet or order of Jesuits, I have shown to be a society styled Illuminati, founded in A. D. 1776, by Dr. Adam Weishaupt, an exjesuit, professor of cannon law in the University of Ingolstadt. The order abjured Christianity, held to the sensual pleasures of the old epicurian philosophers, justified self murder, declared death an eternal sleep, cried up liberty and equality, and justified the vilest means in accomplishing what they called a good purpose. The union of all these corrupt societies in the Jacobin club of France, and their apparently miraculous effects, in producing all the Atheism, Deism, hatred of kings and priests, bloody wars and horrid massacres of the French revolution is too well known to need a labored proof. If ever, therefore, there can be any such evidence, *as the real divine signs of the times*, these are clearly the distinguishing signs of the three unclean frogs of the sixth vial. For were men ever more *unclean* and impure in their doctrines and morals than these croaking Atheists and Deists have been? Did men ever act more like the spirits of devils than they did, in their mad scenes of Atheism and Deism, plunder and murder, dethroning the God of Heaven by law, plundering the rich of all their wealth, and murdering of them because they had found them rich? And was not their bewitching success in drawing men over to their impure doctrines, apparently, like the power of miracles, which nothing can resist?—Have they not like unclean frogs delighted in the foulest waters: like frogs croaked in a noisy scene of confusion, without any systematic order: like frogs had all their songs and all their joy, in the time of midnight darkness, while not a single ray of the gospel Sun, was to be seen in the whole kingdom;—Hence this vial appears to have lasted from the first rise of the Frogs, in about A. D. 1750, to the general peace in A. D. 1801, when all these Atheistical and Deistical Frogs were killed in France, by the restoration of Papal Christianity, under the consulate of Napoleon Bonaparte, with the toleration of Protestant Christianity, as “*equally established by the constitution*”!!! Consequently, we may justly consider this dreadful plague to have been the righteous judgment of offended Heaven upon the old monarchy of France, as the great supporter of the Papal Anti-Christ. For the final issue of it was a most dreadful blow to the Papacy, *with a constitutional provision for the support of Protestant Christianity*, under the consular government; a state of things which might still have lasted, had it not been for the Pope, *that man of sin*, who by his great power has brought another great plague on the world. *The great papal sin* which appears to have produced these Atheistical and Deistical Frogs, was the edicts of the council of Trent, after the Protestant reformation by Luther, which, to shut out the light of the reformation, increased and confirmed the corruptions of Popery, and condemned all doctrines tending to reformation, from A. D. 1542, to A. D. 1562.—For these papal laws, which were carried into execution by the

kings of France and other papal nations, *filled the kingdom of the Beast or Pope with darkness*, as we are told they would, in the fifth Vial. Thus, in *Paris*, the London Missionary Society tells us, "it required a search of four days among the book-sellers, to find a single Bible." They add, "We *FEAR* this is the awful situation of the greater part of France, and other countries formerly connected with the See of Rome. In Piedmont, and other Papish countries, the Bible was *prohibited*, under the penalty of eternal damnation." In this manner did the Papal nations hate the light of truth, in the Bible, as brought into view by the reformation. In this manner they doomed men to eternal damnation, if they dared to read the Bible, while they kept it hid in an unknown Latin version. The natural *curse* or effect of all this darkness, was the Atheism and Deism of the French revolution, with the hatred of such deceiving priests and kings. At the Protestant reformation, God appears to have spoken to the Pope and the papal kings, as he spoke to Pharaoh, by Moses, "Let my people go that they may *SERVE ME*. And if thou refuse to let them go, behold I will smite all thy borders with [Atheistical and Deistical] Frogs [which shall arise as the natural effect of such a suppression of the truth of my word] and the river [mystical Euphrates] shall bring forth [these unclean] frogs abundantly, which shall go up and come into thine house, [to accuse thee] and into thy bed chamber, [to be spies upon thee] and upon thy bed, [to betray thee to death] and into the house of thy servants, and upon thy people. And the frogs shall come up both on thee, and upon thy people, and upon all thy servants." Hence as Pharaoh hardened his heart, and would not let Israel go to *serve God*, so the papal nations, since the Protestant reformation, have blasphemed the God of Heaven, and by their wicked laws refused to let their people worship God, in the purity of the gospel. Consequently, God, in his righteous judgment, has stretched out his hand upon the waters of the mystical river Euphrates, dried them up, and thus brought upon the whole papal world, this plague of the *three unclean frogs*, possessing the spirits of devils. And it appears that these unclean frogs, when they had done the business allotted them in prophecy, died in heaps under the Guillotine, as the frogs died in Egypt, while the land stank with their putrid carcasses. The psalmist, speaking of God's judgment upon the Egyptians by the plague of the Frogs, says, Psal. lxxviii. 45. "He sent divers sorts of flies among them, which devoured them, *and FROGS which DESTROYED THEM*." And again, speaking of the Egyptian plague of Frogs, he mentions it as a peculiar curse upon wicked kings. Psal. cv. 30, "Their land brought forth *frogs* in abundance, *in the chambers of their KINGS*." Ver. 17—11. "And the seventh angel poured out his vial into the air; and there came a great voice out of the Temple of Heaven, from the throne, saying, It is done. And there were voices and thunders and lightnings: and there was a great Earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great,

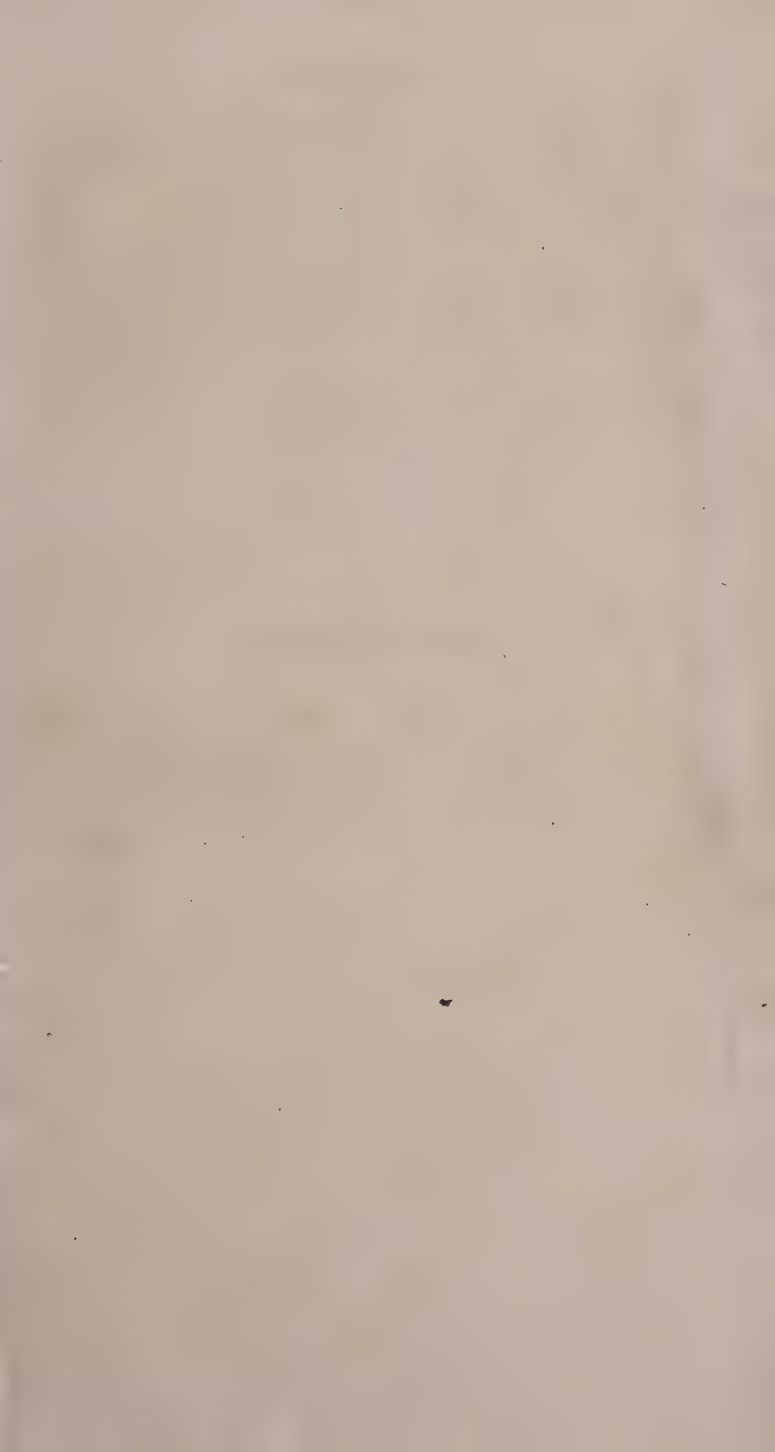
And the great city was divided into three parts : and the cities of the nations fell : and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every Island fled away, and the mountains were not found. And there fell upon men a great hail out of Heaven, every stone about the weight of a talent : and men blasphemed God, because of the plague of the hail : for the plague thereof was exceeding great." This is the seventh and last of all God's plagues upon the Anti-Christian world. And whereas the six preceding Vials, have been principally limited to the great Papal kingdoms, as the supporters of the Papacy, this includes the whole Roman world, Papal and Mahometan, and is to end in the conquest of the whole. It is represented as such a conquest and breaking down of nations as never happened in any other period of the world. And what adds to the woe is, the conquering Empire is represented by thunder and lightning, and by a tremendous hail-storm ruining every thing in its course, to express the wrath of the conqueror, and his distressing plunder of the falling nations and cities. This vial, and the Harvest of Mystical Babylon, I apprehend to mean the same great connected series of events ; and to apply to the bloody and plundering rise of the French Empire upon the ruins of the whole Roman world, not immediately, but in a long succession of wars. *The plague* of this Empire in thus wasting and destroying the world is to be *exceeding great*. It is in *its rise*, not an Empire of mercy ; but an Empire of woe. It will *scourge* all, who fall under its all-grasping power like a sweeping *hail storm*. It will aim at universal dominion ; and *happy is the nation*, which during *its rise to power*, can escape its all-destroying arts. *The great Papal sin*, which has brought this dreadful plague upon the human race, is, the never ceasing exertion of the Pope, *that man of sin*, and implacable Anti-Christ, in crowning Napoleon Bonaparte, a Papal Jew, the Emperor of France, and king of Italy, *for the price of permission to run a new race*, under his imperial power, and keep up a resistance, at least, in national power against the pure gospel of Jesus Christ. *The natural plague*, or effect of such a crowning of a young Papal Consul of Jewish birth, by the highest acknowledged authority in the Roman world, was to give him such an influence, in the Papal kingdoms, and such a security in power, as to rouse him *like a Jew*, to build a fifth great Empire in the world ; and *to conquer and plunder those very nations, which had* CLOTHED THE POPE WITH SUCH AN UNGODLY POWER. Hence this vial may be calculated as commencing with the crowning of Napoleon Bonaparte the Emperor of France in A. D. 1804. and as lasting till after the conquest of the Turkish Empire. During the whole of this period, the French Empire will be a *scourge to all nations* falling under its power.—The seventeenth, eighteenth and nineteenth chapters of Revelation detail the mighty battles of the Vintage, in the siege, capture and burning of Rome, in A. D. 1956 ; and in the capture and destruction of the Jewish-Papal Beast, and false prophet, and all their armies, in the

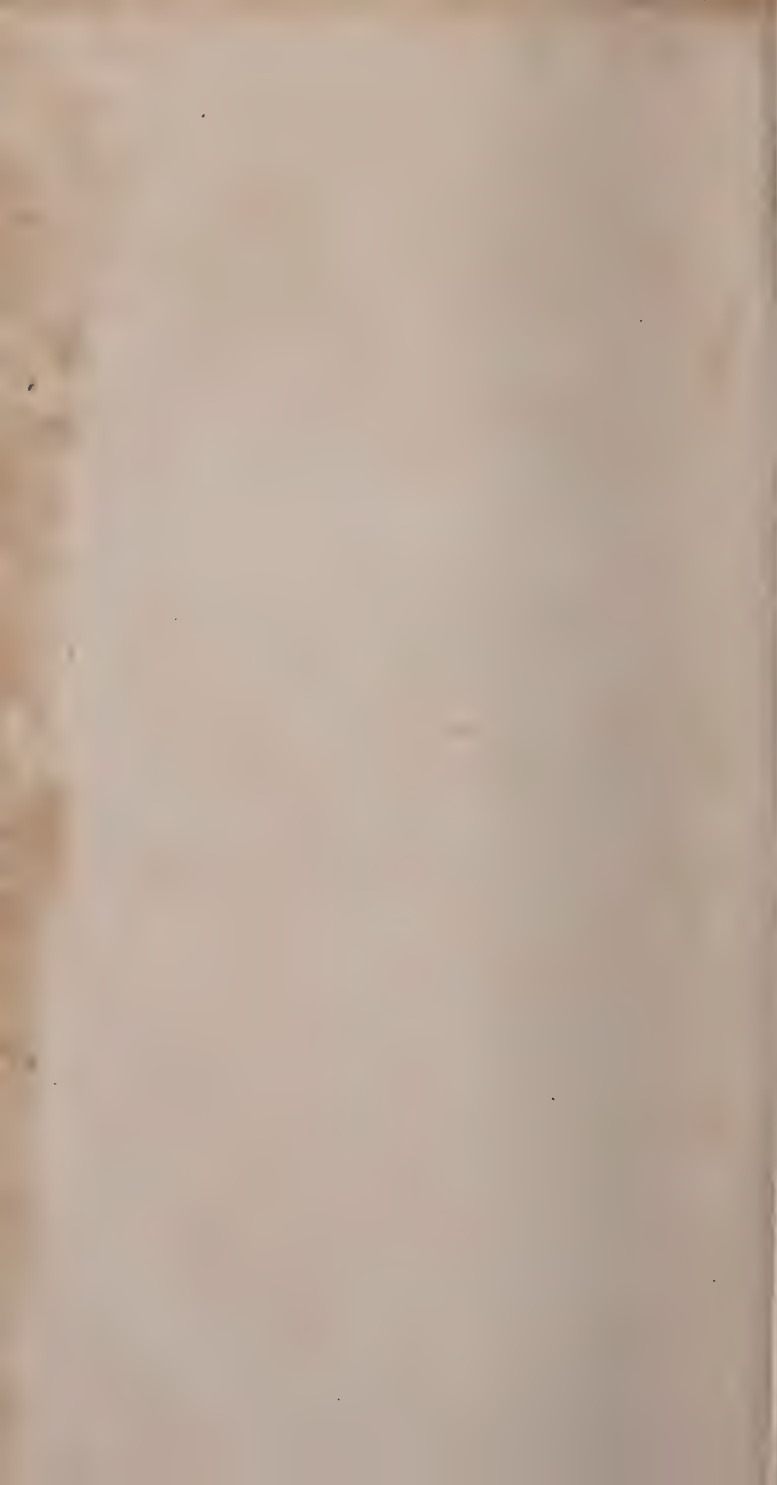
mountains and plains of Italy in A. D. 2000, by a Protestant christian general, who is then to ascend the imperial throne of France, and rule the Roman world. These battles, tho described in prophecy, as exceeding all others in the quantity of human blood then to be shed are not called a *plague*, because they are fought, in mercy to the world, to burn up the city, and put an everlasting end to the power of Rome, and the wicked reign of the Anti-Christian Beast. As I am preparing a minute detail of these great events, in a definite explanation of each verse, in all these chapters. I will now close this work, by praying, that he of whom it is written, "*His head and his hairs were white like wool, as white as snow ; and his eyes were as a flame of fire,*" may cause this work to prosper, so far as it contains the truth, in teaching men the signs of the times. AMEN.

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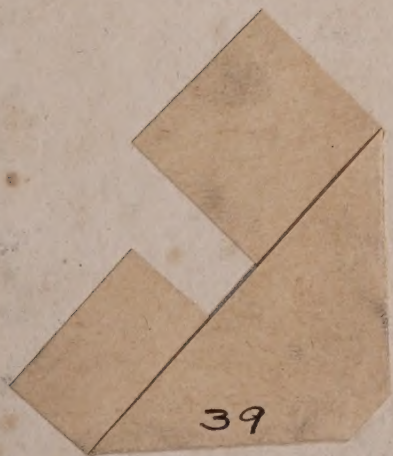
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[illegible]



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